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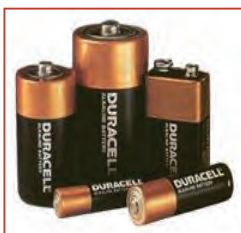
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शिकागो नेवा:

Art & Artist



Deepak Kumar Joshi – a renowned name, as an artist in Nepal. He has begun painting at the tender age of 10 and his first painting was sold at age of 13. He was awarded the best artist of the year in 2012 by Federation of Handicraft Association of Nepal. He has accomplished 17 group art exhibitions from 1982 – 2011 in Nepal, Japan, and USA.



Newa American Dabu/II



शिकागो नेवाः CHICAGO NEWA

Newa American Dabu Nepal Sambat 1139 / 2018 AD नेवा: अमेरिकन दबू

Editor

Keshar Man Tamrakar

Advertisement & Collection Committee

**Uday Maharjan Shrawan Kumar Shrestha
Shradha Kamal Tamrakar Sarbagya Dhar Tuladhar
Kiran Byanjankar**

Cover Artwork

Deepak Kumar Joshi

Design & Computer Type Setting

Suraj Maharjan

**Newa American Dabu
Chicago, Illinois, USA**

**VOL
VIII**

Email: chicagonewa@yahoo.com
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Editor's note

I take great pleasure in bringing out the 8th Volume of Chicago Newa. This is the flagship publication of Newa American Dabu that is annually published and circulated to hundreds of households and business houses in the Chicagoland and distributed all over the United States and Nepal.

I am privileged to receive an overwhelming number of articles in Nepal Bhasa and English from the United States and Nepal. These articles are concerned with Newa cultural history, literature, folklores, health, art, religious, and sociocultural activities of the Nepali community in Chicago and Nepal. I must thank all contributors. Without their support, it would not be possible to produce Chicago Newa VIII.

I am grateful to the Nepali and American communities for their constant support for the publication of Chicago Newa through their personal greetings and felicitations, and commercial advertisements. I would also like to thank the members of Newa American Dabu for their logistic support for communications and collection of contributions.

I am indeed grateful to Honorable Governor Bruce Runner, Honorable Ambassador Dr. Arjun Kumar Karki, Honorable Secretary of State Jessie White, Honorable Mayor of Chicago Rahm Emanuel, Honorable Consulate General Marvin A. Brustin, President of World Newah Organization Season Shrestha, and President of World Newah Organization US Chapter Pramesh Shrestha for their kind messages and warm greetings. I would like to thank Prof. Nirmal Man Tuladhar for his valuable suggestion and advice and Ms. Shashikala Manandhar for assisting me in distributing Chicago Newa in Kathmandu.

Mr. Deepak Kumar Joshi, a prominent artist, deserves a great appreciation for kindly allowing me to use his famous painting for the cover page. I am also thankful to Mr. Suraj Maharjan for formatting and printing Chicago Newa.

Last but not least, I wish all well-wishers of Newa American Dabu and Chicago Newa readers a very Happy New Year of Nepal Sambat 1139.





OFFICE OF THE GOVERNOR

207 STATE HOUSE
SPRINGFIELD, ILLINOIS 62706

November 17, 2018

Newa American Dabu
2451 W. Jerome Street
Unit A
Chicago, Illinois 60645

BRUCE RAUNER

Greetings!

As Governor of the State of Illinois, I am pleased to congratulate Newa American Dabu on the publication of the eighth issue of *Chicago Newa* and to offer my greetings to the Newa community as you celebrate Nepal Era 1139.

I commend Newa American Dabu for their outstanding dedication to the community. Since its inception, this organization has helped create a community united in its dedication to the preservation and promotion of Newa cultural heritage. I am certain that this newsletter will greatly benefit the community and serve to further the worthy mission of Newa American Dabu.

Ring in a new year is an opportunity to reflect upon the previous year, and look toward the future with bright hope and optimism. It is also a time of renewal and revitalization, and the exciting events planned for this celebration of Nepal Era 1139 are certain to uplift the spirits of everyone in attendance. I congratulate Newa American Dabu for organizing a celebration that so fittingly encompasses the joy of this occasion, and I am proud to join them in wishing you all a very happy New Year.

On behalf of the people of the Land of Lincoln, I offer my best wishes for an enjoyable and memorable celebration and for continued success.

Sincerely,

A handwritten signature of Bruce Rauner in black ink.

Bruce Rauner
Governor, State of Illinois



Ambassador

EMBASSY OF NEPAL

2131 LEROY PLACE, N.W.
WASHINGTON, D.C. 20008

September 15, 2018



DR. ARJUN K. KARKI

Dear Newa American Dabu community members, friends, and families,

On behalf of the Government of Nepal, I would like to extend my warmest greetings to the Newa American Dabu (NAD) on successfully publishing the eighth issue of Chicago Newa newsletter, the flagship newsletter of NAD. Every year, Chicago Newa newsletter provides an update on the many accomplishments, experience and activities of the local Newa community in Chicagoland area and helps to promote and highlight the cultural heritage of Newa community.

Since its establishment, Newa American Dabu has actively worked on its mission to preserve and promote the Newa language, culture, tradition, and value in Chicagoland area. NAD facilitates Newa community to be more organized and increase their visibility to the broader community and local governments. I am sure you will continue to provide critical resource to the community of Newa people in the Chicagoland area and bring the community closer.

Once again, I would like to congratulate you on publishing this newsletter and my best wishes to you all for Nepal Sambat 1139.

Dr. Arjun Kumar Karki

PHONE: (202) 667-4550, FAX: (202) 667-5534, EMAIL: info@nepalembassyusa.org





OFFICE OF THE SECRETARY OF STATE

JESSE WHITE • Secretary of State

November 17, 2018

Uday Maharjan, President
Keshar Man Tamrakar, Editor
Newa American Dabu
2541 W. Jerome St.
Chicago, IL 60645



JESSE WHITE

Greetings,

As Illinois Secretary of the State, I am proud to commend you and your staff at the Newa American Dabu on celebrating the Nepal Era 1139 and on the release of the eighth issue of the Chicago Newa.

Since 2010, the Newa American Dabu newsletter staff has done excellent work circulating important information and bringing community members together. This publication is vital in providing news to the Nepalese community and I salute all of its hard working staff members. Thank you for keeping us all informed on issues affecting the Nepalese communities in Illinois.

On behalf of the people of Illinois, congratulations to the Newa American Dabu staff on publishing another issue of the Chicago Newa.

Best wishes for continued success with future editions of Chicago Newa.

Sincerely,

A handwritten signature in black ink that reads "Jesse White".

Jesse White

Illinois Secretary of State

100 W. Randolph, Ste. 5-400,
Chicago, IL 60601



Newa American Dabu/VII





शिकागो नेवा:



OFFICE OF THE MAYOR
CITY OF CHICAGO

November 17, 2018



RAHM EMANUEL

Dear Friends:

As Mayor, and on behalf of the City of Chicago, it is my pleasure to extend heartfelt congratulations to all involved in the Newa American Dabu organization as well as the greater community as you celebrate the 8th *Issue* in addition to the New Year.

Newa American Dabu is a non-profit organization dedicated to charitable, educational, and social causes around Chicagoland and abroad. Made up of those who celebrate a Newa background, Newa American Dabu promotes and preserves Newa culture and heritage for all to explore and enjoy. Newa American Dabu adds to Chicago's great vibrant culture, continuing a longstanding tradition.

This year, Chicago Newa, the flagship letter of Newa American Dabu, will join in the celebration of New Year Nepal Sambat 1139. With the publishing of their national newsletter to commemorate this year's special activities and great achievements, Newa American Dabu celebrates a rich Newa past, present, and future. I commend Newa American Dabu for their committed service to the greater community.

Please accept my congratulations as you celebrate this important milestone. Best wishes for much continued success.

Sincerely,

Mayor



Newa American Dabu/VIII





Honorary Consul General of Nepal

Marvin A. Brustin, Attorney at Law
10 N. Dearborn St. • Seventh Floor
Chicago, Illinois 60602
United States of America
Phone: (312) 263-1250
Fax: (312) 263-3480
Email: mablaw1@voyager.net

September 26, 2018



MARVIN A. BRUSTIN

Newa American Dabu
2541 West Jerome Street, Unit A
Chicago, IL 60645

Dear Newa American Dabu Reader:

My congratulations to the community and Newa American Dabu for its diligent and progressive efforts on behalf of the community and Nepal concerning the interplay between Nepali immigrants and the United States.

We are honored at my office to issue and sign tourist visas to Nepal upon presentation of the proper information and documentation.

Very truly yours,

Marvin A. Brustin
Honorary Consul General of Nepal





WORLD NEWAH ORGANIZATION

बलु नवाः अगनासुझन

<http://www.worldnewah.org> • info@worldnewah.org

November 17, 2018

Mr. Uday Maharjan
President
Newa American Dabu
Chicago, IL

Re: **WNO Greetings**



SEASON SHRESTHA

Jwojalapa, Newah friends and Nepalese community.

It is my immense pleasure to share sincere congratulations and warm greetings on behalf of the World Newah Organization on the auspicious occasion of the Newa American Dabu's 8th Anniversary and Nepal Sambat 1139 Celebration. We are very pleased that NAD is publishing its 8th issue of *Chicago Newa*. The WNO Executive Committee joins me in applauding your efforts and wishes you continued success in your efforts as well as a meaningful and memorable 8th Anniversary and New Year Celebration.

WNO commend NAD for the launch of many cultural activities organized for the Newah-Nepalese community in the greater Chicago metropolitan area over last 8 years. Your activities significantly contribute to promoting Newah culture. Celebrating popular festivals like Nepal Sambat, Yenya Punhi, Nepal Bhasa Classes, and offering special ritual ceremony for young girls such as Ihee not only support family and community connection to our culture but also help bring greater awareness to the rich heritage of the Newahs and the importance of our history and rituals. Newah people around the globe should feel proud of NAD for its ongoing efforts in the Chicago area to promote and preserve Newah cultural heritage, feasts and festivals, language, literature, music, and attire. We also thank you for celebrating the very first World Newah Day this past March 31, 2018.

It is critical that Newah people around the globe unite and come together to build awareness of Newah culture and promote and preserve our Newah identity, actively striving to achieve equal rights for our language and culture. WNO is confident that NAD will continue to contribute to this cause and sponsor excellent activities and events designed to spotlight and strengthen Newah culture and Nepal bhasa. WNO looks forward to working closely with the NAD team to achieve our common goals.

Happy New Year 1139, the Era of Nepal. Subhaye.

Warm regards,
S. Shrestha
Season Shrestha
President
World Newah Organization

WNO P.O. Box 5469 Baltimore, MD 21285 USA Tel: 410-404-5388 Fax: 410-372-0596



Newa American Dabu/X





World Newah Organization USA बहु नवाह अगनाकुडमन स्यासरा

Oct 10, 2018

Bhaju Uday Maharjan
President
Newa American Dabu
Chicago, Illinois



PRAMESH SHRESTHA

Jwajalapa!

We, World Newah Organization USA Chapter family, like to congratulate Newa American Dabu for publication of Eighth Issue of “Chicago Newa”.

“... morning shows the Day” a great quote is suitable as its past seven issues have already established the extra ordinary value. The content of the publication has been remarkable; that has been valued product in promotion of Newah Civilization.

Newa American Dabu’s effort to practice, promote and preservation of Newah Civilization in Chicagoland Area is commendable. We also like to recognize “Leadership Team of the Organization” for their active role in collaboration with other organizations in the USA.

We look forward to work closely for our common goals. “Let’s be UNITED for the sake of Newah Civilization; Let’s THRIVE and FLOURISH”

Subhaye!

P. O. BOX: 80192
Keller TX 76244

www.WorldNewahUSA.org
WorldNewahUSA@gmail.com

Sincerely,

Pramesh Shrestha
President
World Newah Organization USA Chapter



Message from the President

Jojolapa!

We are excited to launch the 8th volume of *Chicago Newa*, the annual flagship magazine of Newa American Dabu (NAD) on the auspicious occasion of Nepal Sambat 1139.

With the colorful arrival of Swanti (Tihar) and Nepal Sambat (New Year) around the corner, NAD has completed yet another year full of exciting programs and events. The programs and events of the first group Ihi ceremony, the first World Newa Day celebration, language learning activities for kids, celebration of our festivals, cooking Newa food delicacy, and giving back to our community in the Chicagoland area.

NAD successfully organized the first Ihi ceremony in Chicagoland area on August 11, 2018 at Shree Radhey Shyam Temple in Bloomingdale, IL. The auspicious Ihi ceremony that included three young girls: Neeva Pradhan, Juni Pradhan, and Arya Maharjan was conducted by Newa priest Rev. Basav Rajopadhyay. The program was attended by 85 community members and kids. The ceremony began with Pitri-sradh (worship to heal the souls of the expired family members) and concluded with the 3 girls receiving gifts and taking the prasad (food).

This year launched another new event, "World Newa Day". The World Newa Day celebration took place at the Chicagoland area in Evanston Public Library in Evanston, IL on Saturday, March 31, 2018. This function was celebrated around the world by Newa community organizations to showcase the Newar unity among all the organizations. During this function, attendees were encouraged to write their names in Nepal Lipi, and the program highlighted Newa cultural program, and the importance of preserving and teaching Nepal Bhasa (Newar language) for our next generation. The program concluded with the refreshments of samaya baji for the participants.

In our effort to teach Nepal Bhasa (Newa language) to our kids, we continued our summer Nepal Bhasa class at Chinese Mutual Aid Association, a nearby community-based social services agency in Chicago. The class ran for 6 weeks starting June 30, 2018. In addition to teaching kids to speak Nepal Bhasa, the instructors, Sushma Shrestha and Shradha Tamrakar introduced Devanagari

script to kids and Newa Lipi to the adult participants. Furthermore, in order to promote Nepal Bhasa and Newa literary and their works, NAD decided to contribute US\$ 1000.00 to publish a life history of Jan Kabi Durga Lal Shrestha this year.

This year NAD organized the Nepal Sambat program on Mha Puja, October 20, 2018. On this auspicious occasion, the group Mha Puja was performed at Miraj Hall in Niles IL. The summer picnic was also organized at Busse Woods in Elk Grove Village, IL on Sat, June 23, 2018. Around 105 members and kids participated and enjoyed our Newa cuisines prepared by our executive committee members and volunteers. Kids enjoyed games and prizes while adults were entertained by dances and songs.

We also celebrated Yomari punhi this year in Naperville, IL where all of the executive members and their family members were present in the Newa attire. During the event, we prepared and enjoyed a Newa sweet delicacy called Yomari, made out of rice flour and molasses.

In addition to our events, our organization worked with other Nepalese community organizations in the Chicagoland area in a community-wide blood donation drive event organized by the Lions Club of Chicago Nepalese Centennial (LCCN) and the ANMA Conference, and providing financial support to Mr. Ashok Shrestha's accommodation for a month during his treatment in the U.S. These programs and events were possible due to the contributions from our community members.

Our organization is working towards building a vibrant Newa community in the Chicagoland area and bringing our rich and renowned newa tradition and cultural heritage into the mainstream through mutual exchange of social, cultural, historical understanding, and goodwill between different cultures. Therefore, please join our hands to work together to preserve and promote this wonderful culture, heritage, tradition, and language of ours and pass them on to next generation.

Happy New Year 1139.

Subhay!

Uday Maharjan



Executive Committee of NEWA AMERICAN DABU



Uday Maharjan
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Vice-President



Shradha Kamal Tamrakar
Vice-President



Sarbagya Dhar Tuladhar
Secretary



Anup Shrestha
Treasurer



Bibek Shrestha
Member





शिकागो नेवा:

Executive Committee of NEWA AMERICAN DABU



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Newa American Dabu/XIV



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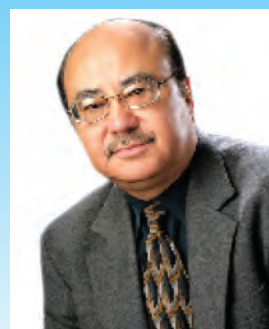
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Newa American Dabu/XVI



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पञ्चशील व पञ्चमकारया दुवातय् शाक्य समाज

डा. केशवमान शाक्य

नेपाः

थौं शाक्य समाज दुने थ्याःमथ्याःया भावनां अस्वस्थ जुयाच्चवंगु दु । शिक्षा व यात्राया ब्यापकतां व्हंगु पुस्ताया ल्याय्मह ल्यासेतय्गु ईहिपाः शाक्य समाज दुने जक सीमित जुइगु संभव मदु ।

मूखँ

वर्तमान शाक्य समाज पञ्चशील व पञ्चमकारया दुवातय् दनाच्चवंगु दु । पञ्चशील धैगु थेरवाद बुद्ध धर्मया आधारभूत मान्यता खः — हिंसा मयायेगु, खुया मकायेगु, ब्यभिचार मयायेगु, मखुगु खँ मल्हायेगु व अय्लाः थ्वँ मत्वनेगु । पञ्चमकार धैगु मांस, मद्य, मैथुन, मुद्रा व मत्स्य छ्येलाः पूजा आज्ञा यायेगु नेवाः तान्त्रिक बुद्ध धर्मया आधारभूत मान्यता खः । नेपालय् थेरवाद पुनरजागरण जुइ न्ह्यो शाक्यतय्गु न्ह्यागु पुजाय् नं बज्राचार्य गुरुजुपिसं न्यागः स्वनाः तान्त्रिक, गुह्य, चर्या धकाः याइगु बिधि पञ्चमकार खः ।

थेरवाद वसानिसँ भन्तेपिसं धार्मिक ज्या याये न्ह्यो बिइगु पञ्चशील खः । पञ्चशील व पञ्चमकार ब्यावहारिक कथं बिरोधाभासपूर्ण बिषय खः । थौकन्हे शाक्य समाज पञ्चशील पालन यायेगु लाकि पञ्चमकार पालन यायेगु द्विविधाय् लानाच्चवंगु दु । अप्पो शाक्यत बिहारय् वनेबले भन्तेपि पाखें पञ्चशील ग्रहण यानावइ, तर बज्राचार्य पिनिगु पुजाय् वनेबले पञ्चमकार सेवन याइ । थ्व विषय शाक्य समाजय् वयाच्चवंगु छगू तःधंगु मानसिक सांस्कृतिक द्वन्द खः ।

पञ्चशील

नेपाःगाःया शाक्यत शाक्यमुनि बुद्धया हे थःलापि जातिबन्धुपि खः । भगवान बुद्ध जिवित कालय् हे थःलापि शाक्यबन्धुपि नापलाय् शाक्यमुनि थः हे किजा परेजूमह भिक्षु आनन्दयात नेपाः गालय् छव्याहःगु खँ मूलसर्वास्तिवाद विनय सुत्रं प्रमाणित जुगु दु । शाक्यमुनि बुद्धया मौलिक धर्म स्थविरवाद खः । पञ्चशील गृहस्थतय्गु लागि थेरवादया पर्याय हे खः । प्रचलित नेवाः बज्रयानय् पञ्चशील कायेगु खँ गनं हे खनेमदु । नेवाः बज्रयानय् न्ह्यागु पुजा याःसां

अन्ति (अय्लाः), खाय् (देला) व थापि (थ्वँ) स्वने हे माःसा बिशेष तान्त्रिक पुजाय् न्यागः (पञ्चमकार) स्वनेमाः । ईशा न्हेगू शताब्दी पाखे च्यातःगु चिनिया यात्री ह्वेनशांगया नेपाःया वर्णनय् थन थेरवाद व महायान निगुलिं नापनापं चलेजुयाच्चवंगु दु । उबले नेपाः गालय् २००० ति भिक्षुपि दु व अंशुबर्मा लिपायाम्ह बुद्ध धर्म ह्यःमह लिच्छबि जुजुं शाषण यानाच्चवंगु खः । नेपाःया राष्ट्रिय अभिलेखालय् दुगु पाली भाषाया दकलय् पुलांगु पाण्डुलिपि ईशाया च्यागू/गुंगू शताब्दी पाखे च्यातःगु विनय-पिटकया पानात खः । थ्व अभिलेख लुइकूम्ह सेसिल बेण्डाल खः । थुपि ऐतिहासिक तथ्यतपाखें बिचाः यायेफु कि थनिं दोछि दँ न्ह्यो तक्क नं नेपाः गाले थेरवाद जिवित तिनि । अथे धैगु पञ्चशील कयाच्चवंगु दु ।

शाक्य समाजया बरे छुइगु बिधि स्वल धाःसा थ्व थेरवाद परम्परायात हे निरन्तर ल्यंकातःगु खः धैगु सी दु । थ्व प्रबज्या कर्म बिहारया शाक्य संघया थाय्पापिसं बरे जुइमह मचाया आंगसा ध्येनाः चीवर वस्त्र पुंकीगु खः । केश छेदन यानाः चीवर पुने धुंकूम्ह श्रामणेरयात दशशील बिइगु खः । थ्व दशशील व प्रबज्या विधि थेरवादया श्रामणेर प्रबज्या लिसे ज्वःलाः । चीवर पुनाः प्यन्हु तक्क भिक्षा काःवनी, ला अय्लाः सेवन याइमखु । प्यन्हु लिपा बज्राचार्य गुरुजुं स्वयम्भु ल्यूने शान्तिपुरे यंकाः चीवर त्वकाः ला, ख्यें, अय्लाः दुगु समेबजि (पञ्चमकार) नकाः बज्रयान संस्कारय् परिवर्तन यानाबिइ । अले उम्ह शाक्य पञ्चशील त्वःताः पञ्चमकार संस्कारय् दिक्षित जुजुं वनी ।

नेपाः गालय् थेरवाद लोप जूगु १००० दँ ति लिपा ईशा १९२५ पाखे यलया छम्ह शाक्यबन्धु भारतय् इन्जिनियरिग





छात्रवृत्ति कयाः अध्ययन यानाच्चं जगतमान बैद्य अनगारिक धम्मपालया संगतय लानाः थेरवाद परम्पराया अनगारिक धर्मादित्य धर्माचार्य जुल । म्हासूगु चीवर पुनाः नेपालय वयाः बुद्ध उपासक संघ दयेकाः थेरवाद धर्मया पुनरागमन यात । बैशाख पुन्ही कुन्हु बुद्ध जयन्ति न्यायेकल, त्रिशरण व पञ्चशील कायेगु शुरुवात यात । लिपा थन न्याम्ह ल्याय्म्हत थेरवाद चीवर पुनाः स्वघोषित भिक्षु जुल । उमिसं देश निकाला, जेलनेल फयेमाल । उपि मध्ये छम्ह नानी काजि श्रेष्ठ महाप्रज्ञाया नामं भिक्षु जूगु खः । लिपा देश निकाला, जेलनेल फयाः तानसेन व भोजपुरया शाक्यत नं थेरवाद भिक्षु जुल । उपि मध्ये भिक्षु अमृतानन्द दकल्य होनहार जुयाः पिहांवल । सन् १९५१ पाखे भिक्षु अमृतानन्दया नेतृत्वय अखिल नेपाल भिक्षु महासंघ स्थापना जुल । उबलय २५ भिक्षु व ३० अनगारिकात थ्यंगु खः । उगु महासंघया आपालं भिक्षु अनगारिकापि शाक्य परिवारं प्रबजित जूगु खः । उबलय स्वयम्भुया ल्यूने आनन्द कुटि बिहार स्थापना जूगु खः । थौकन्हे नेपालय १०० मल्याक थेरवाद बिहारत दु सा ५०० मल्याक भिक्षु अनगारिकापि दु । छे छे पतिकं त्रिरत्न वन्दना व पञ्चशील प्रार्थना गुंजय जुयाच्चंगु दु । थेरवादया पञ्चशील ग्रहण व प्रचार यायेगुली शाक्य समाजं अग्रणी भूमिका म्हिताच्चंगु दु । थुखतं स्वयेबलय नेपालय पञ्चशीलया संरक्षण, प्रवर्द्धन व बिकास यायेगु जिम्मेवारी शाक्यमुनि बुद्धया जातिबन्धु जूगु नातां शाक्य समाजयागु हे धम्मदायाद खः ।

पञ्चमकार

रेवतिरमानन्द बैद्यया 'नेपाल धर्म दर्शनया खँत' सफुतिइ ब्याख्या यानातःकथं पञ्चमकार शैवमार्गीतय कापालिक पन्थी भैरवतन्त्र व शाक्त दर्शनया वामाचारतयगु मूल सिद्धान्त खः । नेपाःया तान्त्रिक बौद्धतसें नं भैरवतन्त्र हे माने याइगु खः । थ्व पञ्चमकार दर्शन व बिधि नेवाः बज्रयानय गुबले गुखतं दुहांवल छगू अध्ययनया विषय खः । न्येनातयागु व ब्वनातयागु खँया आधारय थन जिं थःगु अन्दाज अभिलेख यायेत स्वये ।

भैरवतन्त्रया पद्धतिकथं पञ्चमकार अर्थात मांस, मत्स्य, मद्य, मुद्रा व मैथुनया साधना यायेमाः । पञ्चमकारया दार्शनिक अर्थ कथं मांस धाःगु वाक् संयम खः । मत्स्य धाःगु प्राणायामया इलय कुम्भकद्वारा अर्थात सासः दिकाः

मन निश्चल यायेगु, मद्य धाःगु ब्रम्हरन्ध्र (चसुप्वाल) पिज्वःगु सोमरस (अमृत), मुद्रा धाःगु सहस्रदलया पलेस्वांयात परमात्माया भाव यायेगु अले मैथुन धाःगु सृष्टि, स्थिति व लयया कारण प्रकृति व पुरुषया संयोग खः । अर्थात वाक् संयम यासे (नमवास्य) प्राणायामद्वारा मन निश्चित यायेगु अले मनयात ब्रम्हरन्ध्रय छवयाः अनं पिज्वःगु रसय दुनाः पलेस्वां रूपी परमात्मायात म्हासीकेगु गुकिं आनन्द अथवा महासुखया अवस्थाय थ्येनी । पञ्चमकारया उद्देश्य आनन्द खः अले आनन्द ब्रम्हया स्वरूप खः तर थ्व शरीरय हे स्थित खः ।

पञ्चमकारया साधना याइपि मुख्यतः वामाचार तान्त्रिकत खः । थुगु साधना याइम्हस्या चित्त निर्विकार व निर्विकल्प जुइमाः । सविकल्प चित्त अर्थात चित्त इन्द्रियया तृप्तिपाखे वंसा साधनाय बिकृति वइ । उकिं स्थिर चित्त दुम्ह साधकं खवपाखे मिसा, म्हुतुइ अय्लाः, ल्हाःतय सलिं, मस्तिस्कय गुरुचिन्तन, मनय भगवतिया ध्यान, म्येय मन्त्रजप थुकथं साधना याःसा भैरवीचक्रया अधिकारी जुइ । थुगु पञ्चमकारया योगविधि भैरबया साधना यायेगु कापाली मतया नं विशेषता खः ।

कापालिकतय मतकथं भगासनय च्वनाः (मिसा मिजंया यौन समागम) आत्माया ध्यान यासे कैवल्य (निर्वाण) प्राप्त यायेफु । कालामुख कापालिकतय विश्वास कथं ला मनूया खप्परय नसा तयाः नयेगु, सीम्ह ऊगुया नलिं बुइगु, नौ (भस्म) नयेगु, लगुड धारण यायेगु, अय्लाः पात्र थनेगु अले उगु पात्रय च्वंम्ह भैरबया पूजा यायेगु थुगु लोक व परलोकया इच्छा पूर्ति यायेगु खः । कापालिक सिद्धान्त कथं भैरब हे सृष्टि व संहारया द्यः खः । भैरब अय्लाः त्वनाः भोग (ला) नयाः थःगु ज्ञान शक्तिं भैरबीयात घयेपुनाच्चनी ।

नेपाःया इतिहास पुइकेबले नेपाल सम्बत् १०७ पाखे लिच्छवि जुजु गुणकाम देव शाक्त दर्शनया उपासक जुगुलिं ये देशया पुनरनिर्माण यासे लाय्कू स्वंबले देयात खड्ग आकार यानाः च्यागू थासय अष्टमातृका गणया छम्ह छम्ह अजिमा स्थापना याःगु खः । उबले हे नवदुर्गा, रक्तकाली, लुंमधि अजिमा, कङ्ग अजिमा, पचली भैरब, लुति अजिमा आदिपिनिगु जात्रा यायेगु चलन नं शुरु जुगु खः । जुजु गुणकाम देव शैव व बौद्धतय थुगु शक्ति व शैव दर्शनया सम्मिश्रित रूप भैरवतन्त्र पालन याकाः नेवाः धर्म दर्शन





कथं सास्कृतिक एकिकरण याःगु खने दु । थुकी बौद्ध सम्प्रदायया तान्त्रिक बज्रयान राजकिय मान्यता प्राप्त जुया सशक्त जूगु सीदु । लिपा थ्व पञ्चमकार सिद्धान्त नेवाः संस्कृतिया रूपय् बिकास जुजुं वंगु खः । मोहनी नखः थ्व संस्कृतिया सार्वजनिक अभिव्यक्ति जूवन । थःगु आगमय् वा त्वाः व लागाया अजिमायात पशुबली बिइगु ज्याय् शैव व बज्रयानी निखलं प्रभावित जूगु खने दु ।

पशुबली मब्युसे याइगु पञ्चोपकार पूजा (नैबद्य, सिसाबुसा, लः, धुं, इताः) व साधारण पुजा (जाकि, सिन्हः, स्वां, लः, जजंका) नं पञ्चमकार साधनाया हे नरम रूपत खः । ला नःपि द्यःपित बिशेष पुजा यायेबले वा बली पूजा यायेबले धाःसा षोडशोपकार अर्थात फिंखुता वस्तुं पूजा याइ । साधारण पुजा, पञ्चोपकार पूजा, सन्हे जोलं (छ्वय्ला, पालु, अय्लाः, स्याःबजि, हाकुमुस्या) व ड्या तयाः पूजा यायेगु षोडशोपकार पूजा खः । कलः स्वनाः पुज्यायेगुली थुपि फिंखुता बस्तु दइ । थ्व फिंखुता बस्तुया अर्थ थथे खः — साधारण पुजाया जाकि—पृथ्वी, लः—जल, सिन्हः—तेज, जजंका—वायु, स्वां—आकाश । अले पञ्चोपकार पूजाया नैबद्य—पृथ्वी, लः—जल, इताः—तेज, धुं—वायु, सिसाबुसा—आकाश खः । सन्हे पूजाया छ्वय्ला—पृथ्वी, पालु—जल, अय्लाः—तेज, हाकुमुस्या—वायु, स्याःबजि—आकाश खः । अले फिंखुतागु वस्तु ड्या—जिवात्मा खः । खें सगंया संस्कृति नं पञ्चमकारया साधनाया प्रतिक खः । खें सगनय् न्याता बस्तु सेवन यायेगु खः — ला, अय्लाः, ड्या, खें व ओ अर्थात मांस, मद्य, मत्स्य, मैथुन व मुद्रा खः ।

बज्रयान

बज्रयानया सिद्धान्त कथं सांसारिक भोग मयाकं संसारया वास्तविक अनुभव जुइमखु । वास्तविक (ब्याबहारिक) अनुभव बिना मनू स्वयं ज्ञानवान जुइमखु । स्वयं ज्ञानवान मजुइकं वैराग्य वइमखु । अले वैराग्य मवयेकं भिक्षु जुयागु छुं सार मदु । उकिं भोग यानाः स्वयं ज्ञानवान जु । थुखतं भिक्षुबादया लँ तोतेगु बज्रयानया विशेषता खः ।

बज्रयानया मेगु विशेषता खः तन्त्र । बज्रयान महायान सम्प्रदाय दुने पिलूगु तन्त्रयानपाखें ब्वलंगु दर्शन खः । ८ गू निसैं १२ गू शताब्दी तक भारत, नेपाल, तिब्बतय् बज्रयान प्रचार जुल । ६ गू शताब्दी च्वःगु गुह्य समाज तन्त्र

माध्यमिक शून्यतावादयात साध्य व विज्ञानवादी योगाचारतय् योगयात साधनाया रूप नालाकाल । मन्त्रया बीजाक्षर व तन्त्रया प्रभाव योगि महाशुन्ये लीन जुयाः व हे महाशुन्यपाखें थःम्हं इच्छा यानागु शक्ति उत्पन्न यायेगु सिद्धान्त पिकाल । तन्त्रया निगू सम्प्रदायत वामाचारिन व दक्षिणाचारिन खः । वामाचारिन मिसायात शक्तिया रूपय् नाल, मैथुनया माध्यमं व शक्ति प्राप्त यायेगु जुल । दक्षिणाचारिन नरमपन्थि खः, उकें मिजंयात ज्ञानया रूपय् नाल ।

बज्र उग्र रूप खः, मन्त्र सौम्य रूप, उकिं उग्र व सौम्य नितां बज्रयानय् समायोजन जुल । तन्त्रयानया शून्य अद्वैतवादया साधना यायेगु बिधि नं खः । बज्र शून्यताया भौतिक प्रतीक खः । बज्रया अर्थ दृढ अर्थात शून्य हे सत्य खः धयागु सिद्धान्त क्वातुकेगु बज्रयानया मुख्य खँ खः । बज्रया अर्थ शून्य जक मखु, बिज्ञान नं खः, छायाःसा शून्य हे बिज्ञान खः अले मन धयागु बज्रघृक अर्थात उगु बिज्ञान रूपि बज्रयात धारण याइम्ह खः । बज्रयानया मेगु चिं गं खः । बज्र शून्यया प्रतीक खःसा गं प्रज्ञाया प्रतीक खः । शून्यताय् क्वातुम्हयात बज्रसत्त्व धाइ । उकिं थुगु दर्शनय् बुद्ध स्वयाः नं बज्रसत्त्वया महत्त्व अप्पो खनेदु । बज्रयानया प्रमुख ग्रन्थ गुह्य समाज तन्त्र बज्रसत्त्व सम्बन्धी बिशेष सफू खः । बज्रायानीतय् मूल मन्त्र ॐ नमः श्री बज्रसत्त्वाय खः । गुह्य समाज तन्त्रया अर्थ खः — काय, वाक, चित्तया निस्वभाव भाव स्वभावय् मिलन जुइगु योग । अर्थात काय, वाक, चित्त स्वंगू गुह्य व समाजया अर्थ मिलन । तन्त्र धयागु प्रज्ञोपाय समापत्ति योग खः । गुह्य समाज तन्त्र बोधचित्तया विषय खः । बोधचित्त हे काय, वाक, चित्तया सार व गुह्य खः । बोधचित्त धर्म नैरात्म्य ज्ञानं बुयावइगु बुद्धत्व प्रदान याइगु स्वभाव खः । थुकिं फुक्क प्राणीपित भिं याइगु बोधिचर्यायात तिबः बिइ । तथागतपिनिगु बोधिचित्तं काय, वाक, चित्तया रूप बज्र (शून्य) यात धारण याइगु खः ।

बज्रयानं स्त्रीत्वयात शक्तिया रूप नालाकाःगुलिं शक्तिद्वारा जक सत्य बोध जुइगु खँ मानेयात उकिं स्त्रीयात प्रज्ञा तथा पुरुषयात उपाय मानेयाःगु खः । थ्व सिद्धान्तया आधारय् विभिन्न देवदेवीपिनिगु आलिंगन मुद्रात दयेकाः पूजा यानाहल । इन्द्रियया इच्छायात दमन यायेमज्यू, पूर्ति यायेमाः अर्थात विषय भोग यायां हे थुकिया निस्सारता थुइकेमाः । गथे जगत शून्य निर्वाण नं शून्य खः । बज्राचार्य





चर्या पालन यायेबलय् जातपात माने यायेमज्यू । चण्डाल जातिया म्हायाय् नं ब्याहाः यायेज्यू । आचार्य गुरुयात माने यायेमाः । निर्विकल्प चित्तं थः कलाःनाप ब्यवहार याःसा बुद्धत्व नं प्राप्त जुइ । थाकूगु नियमय् च्वनेसिकं फुक्क प्रकारया सुखभोग याना अन्तरभावना याःसा याकनं बुद्धत्व लाभ जुइ । बुद्धानुस्मृति यासे शब्द, स्पर्श, रूप, रस, गन्ध अर्थात् पञ्च काम गुणया उपभोग यायेगु हे पञ्च बुद्ध (अक्षोभ्य, बैरोचन, रत्नकेतु, अमिताभ, अमोघसिद्धि) पिन्त अर्पण यायेगु खः । द्वादश आयतनं (इन्द्रिय) पूर्ण व स्थीर चित्त दुम्ह थः मिसायात लुदंकेगु व भिगु ब्यवहार यायेगु काय, वाक, चित्तयात समता भाव तयेगु खः ।

काय, वाक, चित्त बांलाम्ह २५ दँ मपूम्ह मिसामचा (कन्या) बिबाह यासे गुह्य व नुगःपाया दथुइ तेपुचाय् पञ्चकुल देवताया बीजाक्षर भावना (न्यास) तयाः थः मिसायात ज्ञान सागर खनाः थःगु रोमकूपं पलेस्वां छायाः पुजा यायेमाः । पैगू रत्नमय (काय, वाक, चित्त व हृदय) खनाः पुजा यायेमाः । उकिं थथे रत्न तियातःम्ह कन्या देवतायात समर्पण यायेव दानपारमिता पूवनी । वास्तवय् स्त्री हे जगत सृष्टि याइगु तत्व खः, तर थ्व नं शून्य समान खः धका भावना याःसा बज्रसत्त्वया स्वरूप धारण जुइ । थुखतं बज्रयानया चर्या राग चर्या खः । प्राणीयात करुणा तयेगु नं राग हे खः, उकिं राग चर्यापाखें नं बोधि लाभ जुइफु ।

बज्रयानया मूल मन्त्र ॐ आः हूं खः । ॐकार कायबज्र, आःकार वाकबज्र, अले हूंकार चित्तबज्र खः । थ्व स्वंगः बीजाक्षरयात मन्त्र पुरुष धाइ । थ्व ॐआःहूं बुद्धपिनिगु काय, वाक्, चित्त खः धकाः भाव याःसां बुद्धबोधि लाभ जुइ । बज्रयान अप्पोयाना धार्मिक तथा सामाजिक कर्मकाण्ड व देवदेवीया पुजापाठपाखे च्वन्हाःवन । अले थुगु कर्मकाण्डया अधिकारीपि आचार्यभिषेक कयातःपि बज्राचार्यपि खः । थेरवादय् भिक्षुत गृहस्थय् च्वनीमखु । बज्राचार्यपि चूडाकर्म लिपा छुं दिन प्रवजित जुया हानं गृहस्थय् च्वनाः जीवन हनी । गृहस्थीस च्वनाः नं काम, क्रोध, लोभ, मोहं मुक्त जुसे जगतया उद्धार यायेगु लँपु क्येनीम्ह आचार्य जुइफःसा बुद्धत्व प्राप्त जुइ धैगु विश्वास खः । बज्राचार्य बोधिचित्तं युक्त जुइमाः । बज्राचार्य पूजा यायेन्ह्यो गुरुमण्डलया भावना यासे बुद्ध धर्म संघया नामं बज्रधरयात पूजा याइ अले खुगू पारमिता (दान, शील, क्षान्ति, बीर्य, ध्यान व प्रज्ञा)या नं भावना याइ । दथुइ

बोधिसत्त्व दुगु रत्नमण्डलया भावना याइ । हानं लोकपालपि इन्द्र, यमराज, बरुण, कुबेर, अग्नि, नैऋति, वायु, महेश्वर, ब्रम्हा, पृथ्वी, सूर्य, चन्द्र, नाग, असूर, यक्ष आदिया पूजा याइ । अले हानं बज्रयानया दार्शनिक भावना याइ । फुक्क धर्म स्वभावं शुद्ध खः, जि नं शुद्ध खः । शून्यताया ज्ञानं बज्र थें दृढ जुइ । बज्राचार्यपि शीलवान जक मखु ध्यान योग साधना, तन्त्र मन्त्र, चर्या स्तोत्र पाठय् निपुण जुइमाः ।

बिद्वान रेवतिरमणानन्द बैद्यया विश्लेषण कथं बुद्ध धर्म थेरवाद महायान, महायानं बज्रयान तक परिवर्तन जुजुं वनेवं शाक्यमुनि बुद्धया जन्मसिबे न्हापाया स्थितिस अर्थात् पुरोहितवादी कर्मकाण्डय् लिहां वन । धनबज्र बज्राचार्य युवा बौद्ध समूहया छगू प्रवचन कार्यक्रमय् बज्रयान बुद्ध धर्म प्रतिक्रान्ति खः धकाः धाःगु खः । अथे हे बागलुंगयाम्ह छम्ह साहित्यकार काजि रोशनं शाक्य बज्राचार्यतसें थः हे पुर्खा शाक्यमुनि बुद्धयात पञ्चमकारया खिगालय् कुर्काबिल धाल ।

नेवाः बज्रयान

नेवाः बज्रयानया बिशेषता न्यागः थापि स्वनाः तान्त्रिक गुह्य पूजा यायेगु खः । बहालय् क्वाःपाःद्यः छेली थापना यानातइ सा तले आगं दइ, गन चकसम्बर हेरुक द्यःया मूर्ति दइ । आगमय् उगु बहाःया शाक्य जःपि जक दुहां वने दइगु गोप्य कोठा खः, गन चचा हालाः बिशेष पञ्चमकार तान्त्रिक पूजा जुइ । देखा मदुपिसं द्यःयात स्वयेगु थीगु यायेमज्यू । थ्व गुह्य पूजाय् न्यागः स्वनेगु धैगु न्यागः थापि मध्ये निगलय् अय्लाः, निगलय् थ्वं व छगलय् ह्याउँ थ्वं स्वनेगु खः । थापि द्यःने न्यापाः देछाय् छव्य्ला, न्या, ख्यै, चल्ला, बुल्ला तइ । अले न्यागः पात्रय् थापिया अय्लाः थ्वं थकालिं निसै चिपनिपया ल्याः मतसे त्वंकावनी । लुँ, वह, अमूल्य मोति ज्वाहारातं छायापियातःगु मनूया खप्परया पात्रय् ह्याउँ थ्वं, काउलिया जन्फाः पात्रय् अय्लाः, मोतिया पात्रय् अय्लाः, माणिक थुनातःगु पात्रय् थ्वं व नंक्याःया पात्रय् थ्वं त्वंकी । त्वंकेगु ज्या मिसाम्हं याइसा ल्यूल्यू भातम्हसें न्या, ख्यै, छव्य्ला, चल्ला व बुल्ला ल्हाःतय् ब्युब्यु वनी ।

थकालिं निसै दकले क्वकालि तक्क व हे न्यागः पात्रं अय्लाः थ्वं त्वनेगु थ्व पञ्चमकार पूजा बिधिइ उगु आगंया शुद्ध शाक्य जःपि जक दुथ्याइगु कारणं बेजात ब्याहायाइपि मिस्त व उमिपाखें दुपि मस्त दुथ्याइ मखु । थ्व नेवाः





बज्रयानया विशेष पूजाविधिया कारणं बेजात ईहिपाः बर्जित यानातःगु व बेजातपाखें दुपि कायपिन्त बरे मछुइगु, न्हिकं मबीगु, देखा मबीगु खः । आचार्याभिषेक ला बज्राचार्यया कायपिन्त जक बिइगु खः । शाक्यत बज्राचार्य जुइगु अधिकार मदु । थुखतं बुद्धधर्मया बज्रयान सम्प्रदाय व उकी नं तान्त्रिक पञ्चमकार दर्शनं दयेकूगु गुह्य समाज व आगं संस्कृतिं हिन्दु वर्णाश्रमया जातबेजात थ्याःमथ्याःया संस्कारं शाक्य समाज ग्रस्त जूगु खः । थौं शाक्य समाज दुने थ्याःमथ्याःया भावनां अस्वस्थ जुयाच्चंगु दु । शिक्षा व यात्राया ब्यापकतां न्हूगु पुस्ताया ल्याय्मह ल्यासेतय्गु ईहिपाः शाक्य समाज दुने जक सीमित जुइगु संभव मदु । शाक्यतय्गु छें बेजात ईहिपाः न्येनावलिसे न्यागः स्वनाः पञ्चमकार पूजा यायेगु ज्या बन्द जुजुं वनाच्चंगु दु । बेजात ईहिपाःया कारणं नेवाः बज्रयान कमजोर जुजुं वनाच्चंगु दु ।

नेवाः बज्रयानया मेगु विशेषता बज्राचार्यपिनिसं न्ह्यागु पूजा यासां गुरुमण्डल समाधी दुथ्याका कलशार्चन पुजा याइगु खः । उगु पूजाय् नं मामकी पूजा धकाः अन्ति, थापि व खाय् स्वनेमाः । पूजाया प्रसाद धकाः सलिंचाय् खाय्, देला, ओ, मरि तयाः आरी कायेगु अथवा पंचाःकू प्रसाद धकाः बिइगु खः । सलिंचाय् च्वंगु खाय्, ला, ओ, मरि देपाय् पंचाः अय्लाः लुनाः थ्व अतिकं पवित्रगु प्रसाद भाःपा ग्रहण यायेगु खः । उबलय् गुरुजुं म्हासु सिन्हः, म्हःसिन्हः, मोहनी सिन्हः तिकाः गुरुमांजुं स्वां व जजंका बिइगु खः । गुरुजु व गुरुमांजुपिन्त दक्षीणा बिइमाः ।

कलाः यशोधरा व काय् राहुलयात त्वःता गृह त्याग यानाः बुद्धजूमह शाक्यमुनिया बुद्धधर्म नेवाः बज्रयानय् बिकास जूबले पञ्चतत्त्व पृथ्वी, जल, तेज, वायु व आकाशया स्वरूप बैरोचन (जल तत्व), अक्षोभ्य (आकाश तत्व), रत्नसंभव (पृथ्वी तत्व), अमिताभ (अग्नि तत्व) व अमोघसिद्धि (बायु तत्व) ध्यानी बुद्धपि प्रादुर्भाव जुल । थुपि पञ्चबुद्धयात नं सृष्टियाम्ह आदिबुद्ध बज्रधर खः धयातल । पञ्चबुद्धया शक्ति (कलाःपि) धकाः लोचनी, मामकी, पाण्डरा, आर्यतारा व बज्रतारा नं दयेकल । पञ्चबुद्धया कायपित बोधिसत्व धाल — लोकेश्वर, मैत्रय, समन्तभद्र, बज्रपाणी, मञ्जुघोष, क्षितिगर्भ आदि ।

नेवाः समाजय् ब्रम्हचर्य भिक्षु भिक्षुणी जुइगु थेरवाद बुद्धधर्म लोप जुया कलाः ब्याहा यानाः गृहस्थय् च्वनेमाःगु बज्रयान धर्म स्थापित जुइगुली जुजु गुणकाम देवया शक्ति दर्शनया आधारय् नेवाः संस्कृतिया निर्माण, शंकराचार्यया बुद्ध धर्मय् प्रहार, कापालिक पन्थी बिस्तारं हःगु भैरबीतन्त्र व जयस्थीति मल्लया हिन्दु वर्णाश्रमया आधारय् गृहस्थ समाज निर्माण जिम्मेवार खनेदु ।

शाक्य समाजया दिशाबोध

पञ्चशील व पञ्चमकारया दुवातय् दनाच्चंगु शाक्य समाजयात दिशाबोध यायेगु आवश्यकता थौं अतिआवश्यक जुयाच्चंगु दु । नत्र शाक्य समाज दुने पञ्चशील व पञ्चमकारया अन्तरद्वन्द्व बिकसित जुयाः हानी याइ । पञ्चशील व पञ्चमकार छथाय् च्वने फइगु संभावना मदु । कि पञ्चशील त्वःते माल कि पञ्चमकार त्वःते माल । यदि शाक्यत धात्थें हे बौद्ध खःसा पञ्चशील ज्वनाः पञ्चमकार त्वःतेगु हे युक्तिसंगत जुइ । पञ्चमकार शैव व शक्ति दर्शनपाखें वःगु कापालिक पन्थया भैरबीतन्त्र खः । थ्व नेवाः बज्रयान दुने षडयन्त्रपूर्वक घुसे जूवःगु खः । पञ्चमकारं मुक्त जुइत शाक्य समाजं जक निर्णय यानां मगाः । शाक्य समाजया बज्रयान संस्कृति बज्राचार्यपिनिगु ल्हाःतय् दु । बज्राचार्यपिसं नेवाः बज्रयानय् सुधार हयेमाल । पञ्चमकार पूजाविधि परित्याग यानाः पञ्चामृत पूजाविधि अपनेयाये माल । दकलय् बांलागु उपाय पञ्चमकार त्वःतेगु हे खः ।

पञ्चमकारया ला, अय्लाः, न्या, मुद्रा व मैथुन धैगु वाक संयम, ब्रम्हरन्ध्रं पिज्वःगु अमृत, सासः दिकाः मन निश्चल यायेगु, सहस्रदल पलेस्वांया भाव व प्रकृति व पुरुषया संयोग प्राप्त जुइगु खःसा तप्यंक हे उकिया अभ्यास यायेगु सम्यक जुइ । उकिया प्रतीक ला, अयला, न्या, मुद्रा व मैथुनया सेवन छाया यानाच्चनेगु । थ्व प्रतीकया सेवन यायेगु धैगु मां हे न्ह्योने दय्कं नं मांया तस्वीरय् पूजा यायेगु थें जुल ।

पञ्चमकार अथवा न्यागः स्वनाः यायेगु गुह्य पूजाया कारणं शाक्यतय्गु बीर्य हे जन्म जूमह शाक्यपुत्रयात बरे मछुइगु, न्हिकं मबीगु, देखा मबीगु, आगमय् दुमकाय्गु ज्या थौया समाज बिकासया सिद्धान्त लिसे ज्वःमलाः । बज्राचार्य जुइत बज्राचार्य कूलय् हे जन्म जुइमाःगु हिन्दु वर्णाश्रमया मान्यता नं गलत खः । बज्राचार्य बनेजुगु इतिहास स्वल





धाःसा बज्राचार्य जूपिला लिच्छबि, ब्राम्हण आदि थी थी जातयापि खः । बज्राचार्यया कलाः जूपि नं अनेक थजात क्वजात धाःपि खनेदु । तर जयस्थीति मल्लं दयेकुगु जात प्रथायात थौं तक्कं मानय् यानाच्चने माःगु उलि युक्तिसंगत मजू । बेजात ब्याहा याःपि शाक्य व बज्राचार्यत जातं बाहेक यानाछ्वयेगु ज्या न्ह्याना हे च्वन धाःसा नेवाः बज्रयान धर्म संस्कृति गथे यानाः ल्येनाच्चनी ।

पञ्चमकार पूजाविधिं जक बोधिचित्त उत्पन्न जुइगु जूसा शाक्य व बज्राचार्य जक बुद्धत्व लायेफैगु जुल । अले शाक्य व बज्राचार्य बाहेक मेपिन्त थ्व बज्रयान धैगु छुं ज्याय् ख्यलेदुगु नं मखुत । बेजात ब्याहा याइपि शाक्य बज्राचार्यया सन्तानत नं थ्व धर्म दुमथ्याइबले नेवाः बज्रयान गथे यानाः ल्येनाच्चनी । न्हापा न्हापा ला आजुपिसं गुथि स्वनाः न्यागः स्वनाः पुजा यानाः पञ्चमकार सेवन यायेत गाक्क बुँ आयस्ता

तयाः गुथि स्वना थकूगुलिं न्हिन्हि हे उँआःहूँ यानाः भव्य नयेदु । तर भूमिसुधारं व गुथिया बुँ नीजिकरण जुयाः बिकि बितरण जुगु कारणं गुथिगाना दक्को न्हनावनेधुंकल । न्हापा ५० दँ न्ह्यःतक्क नं जि मचाबले हप्ताय् छकः धैथे न्यागः स्वनाः उँआःहूँ यानाः भव्य नये लं । तर थौकन्ह्य दँय् छकः तक्क थयोगु पूजाय् मथ्यं । थौकन्ह शाक्य बज्राचार्यत नं न्हिं खानाः न्हिं नयेमाःगु अवस्थाय् थ्यने धुंकल । पञ्चमकार पूजा यानाः भव्य नकेबले छैबुँ मिइमाः बन्हः तयेमाः । थयोगु पूजाआजां बोधिचित्त उत्पन्न जुयाः बुद्धत्व लाय् फइला ?

थौ शाक्य समाजं पञ्चशील मार्ग ज्वनेगु हे कल्याण जुइ । अथे धैगु बज्रयान त्वःते माः धैगु मखु । बज्रयानय् जातविभेद मदुगु पञ्चमकार मदुगु बिधि सुधार हयेमाल धैगु खः । थुकी शाक्य व बज्राचार्य समाजं गम्भीर सहलह न्ह्याकेमाः ।

डा. कैशबमान शाक्य नेपाल भाषा साहित्य रूयःया छम्ह बांजाम्ह च्वमि खः । वय्कःया कविता 'जि इतिहास-जि बाखं' दकलय् न्हापां श्री पत्रिकासं नै.सं. १०८५ य् पिदंगु खः । नै.सं. १०८८ सं अनुवाद साहित्यया लागि वय्कःयात च्वसा पासां श्रेष्ठ सिरपालं फाय्प्युगु दु ।

नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःतिपिन्त

शुद्धा सिंतुना

Happy New Year

Nepal Sambat 1139



Dr. Sudersan Man Tuladhar & Anita Tuladhar
Silver Spring, Maryland



भाय्



सचेतना मानन्धर
नेपाः

यदि मामं मचायात थःगु मांभाय्
मस्यसे मेगु भाय् स्येन धाःसा मचाया
माभाय् मेगु हे जुइफु । दसुया लागि
छठह नेवाः मचायात काये । थौकन्हें
नेवाःतसे थः मस्तय्त नेवाः भाय्
स्येनेगु मयाये धुंकल । थन मस्तय्त
न्हापां खँय्भाय् स्येनी । थुगु इलय्
मचा नेवाः जूसां व मापाखें स्येना
काःगु खँय् भाय् जुल । उकिं वया
मांभाय् खँय्भाय् जूवन ।

भाय् थी थी कथं सयेके ज्यू । सफू ब्वनाः, टिभि
स्वयाः रेडियो न्येनाः । अफ थौकन्ह्य् संचारया माध्यमपाखें
नं भाषा स्येने फु तर मांभाय् धायेवं मांनाप स्वापू दुगु भाय्
खः । मांभाय् छम्ह मचाया लागि न्हापांगु भाय् खः । थन
मांभाय् धायेवं माम ल्हाइगु भाय् जक मखु । माम मचायात
स्येना बीगु भाय् खः । मांपाखे मचां दकले न्हापां सयेका

काइगु भाय् मांभाय् खः । मां नेवाः जुइव वया मांभाय् नेवाः
हे जुइ धैगु मदु । मगः जुइवं मगः भाय् मांभाय् जुइमाः
धैगु नं मदु । यदि मामं मचायात थःगु मांभाय् मस्यसे मेगु
भाय् स्येन धाःसा मचाया मांभाय् मेगु हे जुइफु । दसुया
लागि छम्ह नेवाः मचायात काये । थौकन्हें नेवाःतसे थः
मस्तय्त नेवाः भाय् स्येनेगु मयाये धुंकल । थन मस्तय्त
न्हापां खँय्भाय् स्येनी । थुगु इलय् मचा नेवाः जूसां वं
मांपाखें स्येना काःगु खँय् भाय् जुल । उकिं वया मांभाय्
खँय्भाय् जूवन ।

नेपालया जनगणणा २०६८ कथं थन १२६ गू जाति
दु । १२३ कथंया भाय् ल्हाइपि दु । तर थुकी मध्ये गुलि
भाय् न्हना वने धुंकल । गुलि हानं म्वाकेमाः धैगु चेतना
ब्वलनावःगु दु । मांभाय् मल्हाःगु कारणं अंग्रजी भाय्या मोह
नं खः । नेपालय् मांभाय्यात थाय् बियातःगु मदु । नेपाःया
बि.सं. २०४७ या संविधानय् मस्तय्त मांभाषं शिक्षा बीमाः
धयातःगु दु । तर थुकी सरकारं छुं पहल याःगु मदु । थौं
देशय् लोकतन्त्र नाप गणतन्त्र वये धुंकल । अयनं दक्व
जनजातिया मांभाष संकटय् लानाच्वंगु दु । थन मांभाषं आखः
ब्वनाः छुं नं सुविधा मदु । मां भाय्या मू मदु । शिक्षानीति
नं बालाः मजू । थन मांभाय् बिषय उकिया पलेसा कम्प्यूटर
व मेमेगु प्राविधिक बिषय तया तल । थुकिं यानाः नं मांभाय्
बिषय कयाः ब्वनीपिं म्हो जुल । थौकन्हय्ला भन् मां भाष
सयेकीपिं, ब्वनीपिं ल्याः भन म्हो जुल ।

थन नेवाः मचायात मांभाय् स्येनकि त व ट धाये फै
मखु धाइ । थथे हे खःसा खँय् भाय् ल्हाइपिस न्ह म्ह ल्हा
धाये मसः ।

थौ छम्ह मचा स्वंगू निसैं न्यागू तक भाय् सयेके फुगु
खँ फुकसिनं सी धुंकूगु दु । उकिं ब्वनेकुथी अंग्रेजी, खँय्
भाय् नापनाप मेमेगु भाय् न ब्वने दैगु प्रावधान दयेमाः ।
थथे जुल धाःसा सकसियां मांभाषं ब्वनेगु अधिकार दइ ।
सकल जातिया मांभाय्या संरक्षण जुइ । जाति भाय् ल्येना
च्वनी । देया म्हसीका ल्येना च्वनी ।

मय्जु सचेतना मानन्धर जगत सुन्दर ब्वनेकुथी च्यागू तगिं ब्वना च्वना दीगु दु ।
वय्कलं नैपाल भाषां च्वसु च्वया च्वना दीगु दु ।





शिकागो नेवाः

नूबंया सिंतुना
नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःभिपिन्त भिन्तुना !

Happy New Year Nepal Sambat 1139



Rami Pradhan and Umesh Joshi
Warrenville, Illinois



Newa American Dabu/8





उच्च शिखरय् ब्वयाच्चंगु ध्वाँय् कवि केशरी चित्तधर 'हृदय'

योगेन्द्रमान श्रेष्ठ
नेपाः

कविकेशरी चित्तधर हृदयया चरित्रयात कयाः खँ ल्हायेगु खःसा शरद ऋतुया स्वर्ग
थें हे स्निग्ध एवं विशाल खः । सुनानं जनं वय्कःया चरित्रयात कयाः कुंस्निजेत माला
जुल धाःसा सुनां नं लुइके फइ मखु । थ्व हे स्वर्गझाया स्वभाव व विशेषता खः ।

'श्री ह्वयाच्चन लुम्बिनीया सुमन
सौरभ न्ह्याः वया'

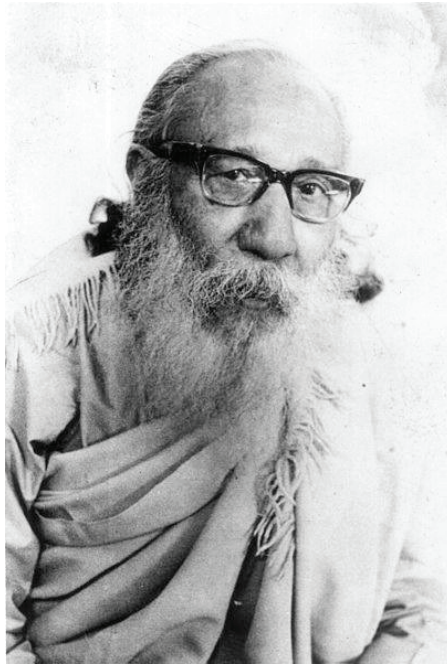
प्रथम परिचय जुगु थन हे भी कवि
व ऋतुराजया'

थुगु रचनाया स्रष्टायात सुथन्हापांया
जंगी सलाम ।

नेपाःया इतिहास अध्ययन यायेबलय्
नीगूगु शताब्दी ब्यक्तित्वया धनी शताब्दी
खः । व हे धनी ब्यक्तित्व मध्ये भी
कविकेशरी चित्तधर हृदय उच्च शिखरय्
फरफरय् जुयाच्चंगु मारुत ध्वाँय् खः ।

जीवन ऋतुमय धाइ । वा वल, फय्
वल, निभाः त्वल, न्ह्याइपुल, चिकुल,
थरथर खात, ग्यानापुल, सुख-दुःख,
आपत-विपत, संयोग व बियोग थ्व हे ऋतुया स्वभाव खः ।
थज्याःगु ऋतुमय जीवननाप दृढतापूर्वक सामना यानाः म्वाये फुम्ह
हे चरित्रनायक, युगपुरुष जुइगु खः । थज्याःगु अदम्य साहस
चित्तधर हृदयजुयाके दु ।

ऋतुमय जीवनयात हे लिनाः खँल्हायेगु खःसा वय्कः
नेपालभाषा साहित्य निकुञ्जया कुसुमाकर खः । अले वहे
कुसुमाकरया थीथी कुसुम मध्ये दिगदिगन्त तक, कालान्तर



तक हरहर बास वयाच्चनीगु श्रीखण्डया
वृक्ष खः - 'सुगत सौरभ' ।

कविकेशरी चित्तधर हृदय सन्त
जीवन हनावंम्ह युगपुरुष खः । वय्कःया
सान्निध्यय् च्वनाः नेपालभाषा, साहित्य,
संस्कृति, व कलाया विषय श्रवण
यानाच्चनेगु इलय् उष्ण मौसमय् पवित्र
गंगाजीया सिथय् च्वनाः सन्त महात्माया
प्रवचन न्येनाः मन गुलि शान्त जुयाः
अलौकिक आनन्द महसुस जुइगु खः,
अथे हे मन हे याउँसे च्वनाः सिचुसे च्वंगु
महसुस जुइगु खः । थ्व जिगु ब्यक्तिगत
अनुभव खः । उकिं जिगु मनं न्ह्याबलें
धयाच्चनी - वय्कः नेपालभाषा, साहित्य,
संस्कृति व कलाया समीर जक मखु,

मलयानिल हे खः ।

वय्कःया थःगु जीवनया लगन, चिन्तन व मनन धयागु
नेपालभाषा साहित्यया संरक्षण व सम्बर्द्धन, अले थुकियात
गथे यानाः अधुनातन, नूतन आलोकया लँपुइ न्ह्याकेगु धयागु
हे जक खः । घनघोर वर्षाकालय् खुसिबाः वइबलय् गथे
छम्ह दृढबिश्वास दुम्ह धैर्यवान, सुरवीर एवं सफलम्ह माभी
गुकथं थम्हं न्ह्याः वयाच्चनागु डुंगायात सफलतापूर्वक निर्दिष्ट





किनाराय् हया: दिके हयेगु क्षमता दइगु खः, अज्याःगु हे क्षमता वय्कःयाके दु । छुं नं बाधा अवरोध, ब्यबधान खना: चित्तधर हृदयजु गुबले बिचलित जूगु खनेमदु । बरु नेपालभाषा साहित्यया बिकासया खँय् जेलनेल, नापं थीथी समस्या नाप अबिचलित जुया: सामना यायेगु क्षमता जक मखु, अज्याःगु समस्यायात प्रयोग याना: थःगु भाषा साहित्ययात उज्वल भविष्यया लँय् यंका: क्यनेफुगु हे वय्कःया बिशेषता खः ।

कविकेशरी चित्तधर हृदयया चरित्रयात कया: खँ ल्हायेगु खःसा शरद ऋतुया स्वर्गझा थें हे स्निग्ध एवं विशाल खः । सुनानं गनं वय्कःया चरित्रयात कया: कुंखिनेत माला जुल धा:सा सुनां नं लुइकेफइ मखु । थ्व हे स्वर्गझाया स्वभाव व बिशेषता खः ।

नेपा: देय्‌या साहित्य, संस्कृति, कला व इतिहासया प्रतिनिधित्व याना: न्ह्याःवनाच्वंगु नेपालभाषायात वय्कःया हे युगय् वया: चरम दमन नं जुल । नेपालभाषां सुनानं च्वये दइमखु धयागु घोषणा जक जूगु मखु, च्वयाजूपित जेलनेलया यातना नं बिल । थुकियात वय्कलं सहज रूपं स्वीकार याना: जेल फयादिल । जेल जीवनय् वय्कलं मेपि कवि कलाकार जक तयार यानादीगु मखु, वहे जेल जीवनया उपहार कथं 'सुगत सौरभ' ज्वना: भाल । खासय् धायेगु खःसा व दमन व यातना ई धयागु हेमन्त व शिशिर ऋतुया नापं प्रशव बेदनाया ई नं खः धायेफु । उगु ईया चेतनशील नागरिकत थवंथः खँल्हायेत तकं थरथर खाइगु ई खः । अज्याःगु इलय् नं वय्कलं माखां खाचात त्वत्पुया: ब्वलंकू थें नेपालभाषा साहित्ययात ब्वलंकूगु खः । अथे अनेक समस्या नाप सामना याना: ब्वलंका थकूगुया मूल रूप हे थौया नेपालभाषा साहित्यया रूप खः । उकिं वय्कः हेमन्त व शिशिर ऋतुया चागा जक मखु द्रंगा हे खः ।

भी कविकेशरी चित्तधर हृदय स्वनामधन्य बहुप्रतिभाशाली, सरकारी निकायं पिकयातःगु शब्दकोषं परिभाषित (नेपाली बृहत शब्दकोष, नेपाल राजकीय प्रज्ञा प्रतिष्ठान वि.सं. २०५८, पृ.सं. ३८८) राष्ट्र गौरव । थज्याःम्ह राष्ट्र गौरव थ्व धराया रंगशालाय् अवतरण जूबलय् यँ देय्‌या न्यत तुंछँया 'द्रव्य'या हे 'धर' जुयाच्वंम्ह द्रव्यधर साहुयाथाय् अवतरण जूवःम्ह मचा लिपा वना: धाथें 'चित्त'या हे 'धर' जुइ धका: चित्तधर धका: नामाकरण याःगु खःला मखु थ्व धा:सा सिइके हे ल्यं दनिगु खँ जुल ।

नामं नं ज्या क्येनी धाइ । धाथें वय्कलं नं थःगु जीवनय् थः अबुं तयाबिउगु नांयात त्वयेक पल पल हे ज्या क्येनाबिल ।

चित्तधर स्वनामधन्य ब्यक्ति जूगुया कारणं थः अबुं तयाबिउगु नांयात थःगु हे बाहुबलं ताःहाकयेका: 'भी कविकेशरी चित्तधर 'हृदय' धका: प्रसिद्धि प्राप्त यानादिल, गुगु नेपा:या चन्द सूर्य अंकित राष्ट्रिय ध्वजा हिमाल, पहाड, तराईया लागाय् फरफरय् जुयाच्वंतले सदां अमर जक मखु, अध्ययन अनुसन्धान याइपित वय्कःया नांया शब्दया महत्वं जायेका: त्वता थकादिल ।

वय्कःया नांया सुरुवात 'भी' शब्द जुयाच्वंगु दु । वय्कःया भासं हे धायेगु खःसा 'भी' शब्द कम महत्वं जाःगु मखु । भीया दुने छु दइ वा छु जक मदु । भी शब्दया निबन्ध च्वया: भी कविकेशरी चित्तधर हृदयं माक्व ब्याख्या जक मखु नेवा:तय् नुगलय् दुने थ्यंक भीया महत्त्व स्वचाका थके धुकल । उकिं थ्व बिषययात कया: छुं नं धायेगु सुर्छःयात मत क्येनेथें जक जुइ । उकिं आपा: खँ मल्हाये । नेपा:या आदिवासी नेवा:तय् थःगु हे तजिलजि (संस्कृति), लहना (सभ्यता) परापूर्वकालनिसें न्ह्याना वयाच्वंगु धा:सा यकिन साथ धायेफु । थज्याःगु मौलिक संस्कृति व सभ्यता गबलय्निसें न्ह्यानावल व प्रष्ट रूपं धाये मफुसां थ्व धा:सा सप्रमाण धायेफु कि कौशल राजकुमार बिरुदकं कपिलवस्तुइ आक्रमण याये न्हय: व मगध सम्राट अजातशत्रु बैशालीइ आक्रमण याना: लिच्छवि धाक्वसित तहसनहस याये स्वयां आपालं न्हय: हे भीगु संस्कृति, सभ्यता व परम्परा थःगु हे पहलं न्ह्याना वयाच्वंगु खः । अथे निरन्तर रूपं न्ह्या: वयाच्वंगु हे थौं भीगु सभ्यता व संस्कार खः । कविकेशरी चित्तधर हृदयया 'भी' निबन्धं थ्व हे संकेत याना वयाच्वंगु दु । भीसं थुइकेमाःगु नं थ्व हे खः ।

वय्कः थुगु युगया सरकारी शब्दकोषं परिभाषित याःकथं धायेगु खःसा प्रख्यात महाकवि खः । कवि धयापि समाजया प्रतिष्ठित ब्यक्ति जक मखु, न्हयलुवा: नं खः । छगू उक्ति भीसं न्येनातयागु दु, 'जहाँ न पहुँचे रवि, वहाँ भि पहुँचे कवि' अर्थात भीसं मखंगु कवि सहज एवं सुन्दर रूपं खनाच्वनी । भीसं सिउगु खँयात हे कया: धायेगु खःसा शिलु तीर्थय् आपालं वंपि दु, तर जब महाकवि लक्ष्मीप्रसाद देवकोटा शिलु तीर्थ भाइ, 'मानिस ठूलो दिलले हुन्छ जात हुँदैन, च्याङवाको नाम लिएर जाउ फरक पर्दैन' धइगु कविताय् प्रस्फुटित जक मखु थज्याःगु अमूल्य खं जाःगु 'मुनामदन' सफू हे जुया: पिदन । अथेहे मेगु पवित्र तीर्थस्थल यँ देय्‌या पश्चिमपाखे अवस्थित स्वयम्भुइ गःचा: हिला: पुण्य लायेगु कथं आपालं भक्त वं, तर जब जनकवि दुर्गालाल श्रेष्ठ गःचा: हिउभाल, फुकसिनं खंकाच्वंगु





स्वयम्भू चैत्यया मिखा वय्कःया मिखानाप नं चूलात, अले 'फूलको आँखामा फूलै संसार...' जुयाः प्रस्फुटित जुल । अले म्ये हलि न्येनावनी/थ्वयावनी । थ्व कविपिनिगु विशेषता खः । थथे समाजं हनातःपि, सुनां मखंगु खंकाच्चपि कविपिनि हुल्य चित्तधर हृदय केशरी (सिंह) खः । कविपिनि हुल्य वय्कःयात गुगु 'सिंह' धयागु उपाधी बिल, व धाथे चरितार्थ जुल । वय्कः थःगु हे सिद्धान्त्य अटल जुयाच्चनीम्ह खः । वय्कःया मू सिद्धान्त धयागु हे नेपालभाषा साहित्यया उत्थान व प्रगति खः । थ्व बिषययात कयाः वय्कलं सुलिसे सम्भौता यानामदी । वय्कः सुं खनाः ग्याना मदी । थुकिया ज्वलन्त उदाहरण धयागु वि.सं. २००४ साल्य कवि केदारमान ब्यथितया नेतृत्व्य त्रिचन्द्र कलेजया सरस्वती सदन्य जूगु साहित्य सम्मेलनयात कयाः धायेफु । उगु साहित्य सम्मेलनयात साहित्यया इतिहास्य 'भूतो न भविष्यतो' नं धायेगु याः । वहे साहित्य सम्मेलन्य बि.सं. १९९२ साल्य महाकवि लक्ष्मीप्रसाद देवकोटा रचना यानादीगु 'मुनामदन' यात कयाः साप चर्चा परिचर्चा जूगु धाइ । अथे चर्चा परिचर्चा जुयाच्चंथाय कविकेशरी चित्तधर हृदयनं 'मुनामदन'या कथावस्तु नेपालभाषाय सलंसः दै न्ह्यःनिसें हाला वयाच्चंगु पुलांगु म्ये 'जि वया ला लछि मनुनि' या खः धकाः सिंह गर्जन याःगु धाइ । थ्वहे बिषययात कयाः समालोचक दयाराम श्रेष्ठ 'सम्भवं' रोचक घिमिरेया सम्पादन्य पिहां वःगु 'रचना' पत्रिकाया देवकोटा बिशेषांक्य उल्लेख याःगु दु । थःगु सम्पूर्ण जीवन सत्य तथ्य जक न्ववानाः जीवन न्ह्याकावंम्ह चित्तधर खनाः खास हे धायेगु खःसा फुक्कं ग्याः ।

सत्यतथ्ययात कयाः वय्कःया बिषय्य खँ ल्हायेबलय् बि.सं. २०१३ साल्य नेपाःया सांस्कृतिक प्रतिनिधिमण्डलया उपनेता जुयाः चीन भाःबलय् खँ छता नं भीत लुमंका बिउ । व छु धाःसा नेपाःया काय्मचा अरनिको ईसाया १३ औं शताब्दीपाखे चीनया राजधानी पेकिङ वनाः स्वेतचैत्य निर्माण याःगु फुकस्यां सिउगु हे खँ खः । अथे अरनिको निर्माण याःगु चैत्य्य नेपाःया रज्जना लिपि 'ओम मणि पद्मेहुँ' मन्त्र नं च्वयातःगु जुयाच्चन । तर व लिपि नेपाःया रज्जना लिपि धकाः चिनियातयसं मसिउगु जुयाच्चन । उकिं उमिसं सुं नं पर्यटकतयसं उगु चैत्य अवलोकन याःवइबलय् रज्जना लिपियात छताजि भारतीय लिपि धकाः वर्णन याइगु जुयाच्चन । नेपाःया प्रतिनिधि मण्डलयात नं उकथं हे वर्णन यात । व हे इलय् उपनेता जुयाः भाःम्ह चित्तधर हृदयं थ्व भारतीय लिपि मखु,

नेपाःया रज्जना लिपि खः, गुगु नेपाः देय्या मौलिक लिपि खः धकाः कनादिल । भारतीय लिपि धकाः वर्णन याःम्हस्यां आः जिमिसं थ्व चैत्य अवलोकन याःवइपित थ्व नेपाःया लिपि धाये धकाः वय्कःयात आश्वस्त यानादिल ।

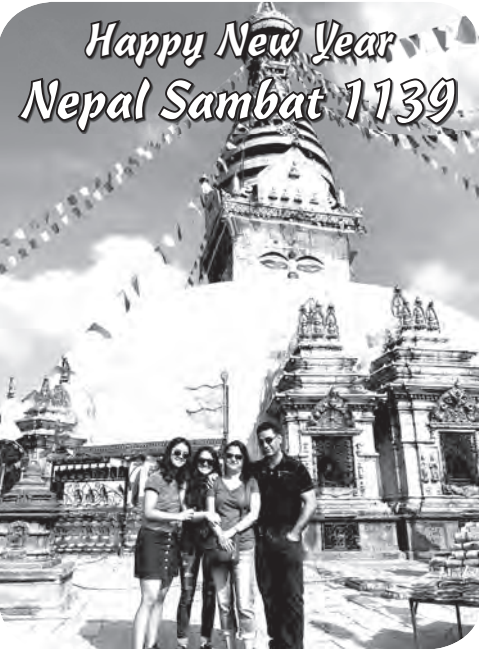
द्रव्यधर साहुया याकःकायया नां चित्तधर नांयात ल्वयेक वय्कः धाथे 'चित्त'या हे 'धर' (बिशाल पहाड) जुयाः क्येनादिल । वय्कःया चित्त थुलि तःधंकि सुनानं लिलाकाः कायेमफु । वय्कः धाथे 'गिरिधर' खः । थः च्वनाच्चनागु छँ थम्ह हे स्वनागु नेपालभाषा परिषदयात दान यानादिल । वय्कःया दान यायेगु नं थःगु हे पह दुगु जुयाच्चन । गथे महाभारतया पात्र दानवीर कर्णया थें । नेपाःया पवित्र तीर्थस्थल स्वयम्भू महाचैत्यया संरक्षण व सम्बर्द्धनया निती स्वयम्भू बिकास मण्डल संस्था स्वनातःगु दु । उगु बिकास मण्डल अन्तर्गत स्वयम्भू बौद्ध मूर्ति संग्रहालय व अन्तर्राष्ट्रिय बौद्ध पुस्तकालय नं संचालन यानातःगु खः । थ्व संस्थाया कृयाकलाप नाप चित्तधर प्रभावित जुयाच्चंगु खनी । थ्व हे क्रम्य छन्हु छगू मिटिङ्य थः नापं लिहां वःम्ह स्वयम्भू बिकास मण्डलया संस्थापक मध्ये छम्ह अग्रणी समाजसेवी दयावीर सिंह कंसाकारयाके स्वयम्भू बिकास मण्डलं गुलितक निरन्तरता काइ धकाः न्येनादिल । दयावीर सिंह कंसाकारं न्यय्दें तक ला निरन्तरता काइ धासेलिं चित्तधरं थःके दुगु थः पुर्खाया धरोहर जुयाच्चंगु थीथी अमूल्य मूर्ति, पौभाः व सफू स्वयम्भू बिकास मण्डलयात लःल्हायेगु मनसुवा तयादिल । थुकियात दयावीर सिंह कंसाकारं सहस्र स्वीकार यानादिल । नापं उगु ईया लब्धप्रतिष्ठित ब्यक्ति चित्तधरया थःगु हे छँय सःताः बिधिवत रुपं उमिगु न्ह्यःने बि.सं. २०२७ साल वैशाख २६ गते थःके दुगु थीथी अमूल्य मूर्ति, पौभाः व सफू स्वयम्भू बिकास मण्डलयात लःल्हानादिल । गुगु स्वयम्भू विकास मण्डलया संग्रहालय्य अमूल्य निधिया रुपं प्रदर्शन जुयाच्चंगु दु । सुं नं नागरिकयाके दुगु अमूल्य बस्तु राष्ट्रया सम्पत्ति खः, उकिया सुरक्षा गुकथं यायेमाः धयागु कविकेशरी चित्तधर हृदयं बांलाक ब्याः क्येनावंगु दु । छुं जनसरोकार्य संस्था चीरस्थायी जुयाः समाजया विकास याये धयागु वय्कःया उच्च बिचार खः । थ्वहे उद्देश्य अनुसार वय्कलं नेवाः संस्कृति, कला, साहित्ययात उत्तरोत्तर प्रगतिया त्वाथः गयेका यंके फयेमा धकाः नेपालभाषा मंकाः खलःयात थःगु बुँ दान बियाः थाय्बाय् निर्धारण यानादिल । खास्य धायेगु खःसा थाय् दःसा बाय् दइ, बाय् दःसा भाय् दइ । चित्तधर हृदयं नं क्येनाथकूगु लँ थ्व हे खः ।



चित्तधरया थम्हं आर्जन यानागु नांया दकय् लिउनेया शब्द 'हृदय' खः । सम्भवत थ्व शब्द वय्कःया दकलय् यःगु शब्द जुइमाः । शब्दकोषयात लिनाः धायेगु खःसा थुकियात उपनां नं धाइ । खैर न्ह्यागुसां वय्कःया हृदययात कयाः छुं धाये मास्ति वल । वय्कःया हृदययात कयाः धायेगु खःसा कोमल, भावुक, स्निग्ध एवं बिशाल खः । वय्कःया हृदयया बिशेषता धयागु वय्कःया बिषय सुनानं नकारात्मक, द्वेषभावं स्वयाच्चंगु दःसां अज्याःपि ब्यक्तितय्सं जब वय्कःलिसे सान्निध्यय् च्वनाः खँल्हाबल्हा याइ, चित्तधर हृदय प्रति दुगु नकारात्मक सोच फुककं छक्वलं हे सकारात्मकय् हिलावनी । थुकिया ज्वलन्त उदाहरण खः बरिष्ठ पत्रकार मदनमणि दीक्षित । मदनमणि दीक्षितं कर्पिनि खँ न्येनाः ताःकाल न्हयर्वनिसे चित्तधर धयाम्ह साम्प्रदायिक, जिदीवाल व पक्षपाती तायेकाच्चंगु खः । तर आखिर वय्कः छम्ह पत्रकार नं खत । छन्हु एक्कासी मदनमणिजुया दिमागय् चित्तधरनाप

खँल्हानास्वयेगु इच्छा दनावल । थःगु इच्छा पूर्वकेया लागि मदनमणि दीक्षितजुं कापीकलम जक मखु क्यामरा नं ज्वनाः न्यत तुँछैय् वन । वरिष्ठ पत्रकार मदनमणि दीक्षितं भी कविकेशरी चित्तधर हृदयनाप घौबाघौ जक मखु बान्दु बिक हे खँल्हाबल्हा यानादिल । चित्तधर हृदयनाप गुलि खँल्हाल्हां वन, उलि दीक्षितजुया वय्कःप्रति दयाच्चंगु नकारात्मक बिचाः सकारात्मकय् हिहिउँ वन । दीक्षितजु चित्तधर हृदयया मित्र जूवन । दीक्षितजुया न्हापानिसेया सोच क्वःदल । कविकेशरीया हृदय, निर्मल, निश्चल, द्वेषरहित, सहयोग सद्भाव प्रेमया भावना बिलिबिलि जाःम्ह धइगु थुइका काल । पत्रकार सुम्क च्वने मफुत । उगु इलय् वय्कःया सम्पादनय् पिहांवइगु नांजाःगु साप्ताहिक पत्रिका 'समिक्षा'य् ततःग्वःगु आखलं मुखपृष्ठय् कविकेशरी चित्तधर हृदयया ततःपाःगु तस्बीर तयाः 'चित्तधर भाषाया हृदय खः' धकाः प्रकाशन यानादिल । थ्व भी कविकेशरी चित्तधर हृदयया बिशालताया परिचय खः ।

भाजु यौगेन्द्रमान श्रेष्ठ नैपालभाषा रूयलय् छम्हं बांजाःम्ह च्वमि खः ।
वय्कःयात नै.सं. ११३७ सं नैपालभाषा परिषद पार्खें ठाकुरलाल सिरपाः देखावाः हंगु खः ।



नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिठत भित्तुता !

ज्ञान्मा सिंतुना

SUJIT, BELA, ISABEL,
SASHA SHRESTHA,



TANNER JOSHI
Peoria, Illinois



डा. प्रा. काशीनाथ तमोट
नेपाः

शिकागोय् मिलेनियम गेष्ट जुयाः वनाबले



नीगू शताब्दि पुलाः नीछगू शताब्दि क्यने त्यंबले अर्थात् ईश्वी १९९९ फुनाः २००० थ्यंबले संसारभर छगू विशेष माहोल ब्वलंगु खः । व न्हूगु दै न्हापालिपा थें सामान्य मजूसे निगू सहस्राब्दि (मिलेनियम) स्वंगूगु सहस्राब्दी पलाः तयेत्यंगु ई खः व । थ्व विशेष ईयात विशेषकथं हनेमाः धैगु सोच संसारया यक्व संस्थातय्के वल । थ्व हे इवल्य् शिकागो महानगरपालिकां संसारभरया मनू थःगु हे खर्चय् सःता नापलाकेगु व अन्तर्राष्ट्रिय सहस्राब्दि समारोह न्यायेकेगु ज्याइवः दयेकल । व समारोहय् नेपालं जितः सःतल । जिं पासा कथं जिम्ह जहान मञ्जुयात यंका । अन संसारया २०१ देशया निम्ह निम्ह सर्वसाधारण मनूत थ्यंगु खः ।

शिकागोय् ईश्वी १९९९ डिसेम्बर २८ स थ्यंकाः ई. २००० जनवरी ४ स अनं लिहां मवःतले उगु समारोहय् सु सु गज्यापि मनू वल खनि धकाः सर्वेक्षण यानाबले सिल - अन जिपि थें कलाः-भाःत, अबु-काय्, गुरु-शिष्य (भारत), मां-म्हयाय्, मां-काय्, बौ-म्हयाय्, दाजु-केहें (नेदरल्याण्ड), पासा-पासा (मिसा-मिसा, मिजं-मिजं, मिसा-मिजं), निनि-भिचा (म्यान्मार) व मगनी जूपि (फियाँसे) तकं वःगु दु खनि ।

शिकागो महानगरपालिकां संसारभरया मनू सःतेत थःथःगु स्रोतं मनू ल्ययेत शिकागो विश्वविद्यालय संलग्न ब्यक्तिपित जिम्मा ब्यूगु खनि । विश्वविद्यालयया दक्षिण एशियाया भाषा व क्षेत्र केन्द्र, आउटरिच संयोजक मय्जु एमिली ब्लकयात दक्षिण एशियाया मनू सःतेगु जिम्मा लात खनि । वय्कलं पासा ब्रनवेन ब्लेड्सोयाके नेपालं सु सःतेगु धकाः न्येन खनि । मय्जु ब्रनवेनं यक्व बिचाः यानाः जिगु नां सिफारिश याःगु जुयाव्वन । अन थ्येनाः समारोह क्वचायेकाः वय्कलं थःगु छैय् सःतूबले जिं न्येना - जितः छाय् सहस्राब्दि

शिकागोय् जिमित यक्व थासय् चाःहिकल ।
उकीमध्ये समुन्द्र हे पनाः दयेकातःगु शेद
एक्वारियम, नेमी पियर, एडलर प्लानेटेरियम
एण्ड एस्ट्रोनोमी म्युजियम, म्युजियम अफ
साइन्स एण्ड इन्डस्ट्री, सियर्स टावर
(१०३ तला) आदि खः ।

अतिथि (द्वल-द्वै पाहां) कथं सःतागु, नेपालय् उलिमछि मनू दु ? वय्कलं धयादिल - नेपालय् जिं १९९० दशकय् अनुसन्धान याः वयाबले सम्पर्क-जूपि मनूमध्ये बिचाः याना, छैथुवाः, अनुसन्धान-सहायक व मेमेपि सकसिनं थःथःगु भाडा, पारिश्रमिक काल, तर छं छुं मकासे याःगु गुहालि निःस्वार्थभावं यात । उकिं छंत सःतेमाःगु मती वल । मय्जु ब्रनवेनं १७ शताब्दिया मल्लकालया इतिहास (Written in stones) बिषयय् बिद्यावारिधि यानादीगु दु । जीवनय् छकः जक जुइगु थ्व समारोहय् देशंदेय्या मनू छम्ह मेम्हनाप खँल्हाबल्हा यायेगु, बिचाः कालबिल यायेगु, फोटो खिचे यायेगु, न्ह्याइपुकेगु जक खः । महानगरपालिकां बस मार्फत् थाय्थासय् चाःहिके यंकी ।





छकः सकसित थः वयागु देशय् सम्पर्क तयेकल । अमेरिकाय् दुपि थःथितिपिनाप थःथःपिसं फोनय् खँ ल्हात । ब्रनवेनं जितः शिकागो विश्वविद्यालय चाःहिकल, अन खँग्वःधुकू दयेकाच्वंगु क्येन, वय्कः अन रिगेन्स्टीयन् लाइब्रेरी ज्या याइ, अन राणा दरवारथे न्यागु छँ छखाय् सफू तयातःगु क्येन, अन जिगु नेपालभाषाया सफू नं क्येन ।

अन्तर्राष्ट्रिय सहस्राब्दि समारोह डिसेम्बर ३१ या बहनी जुल । सनिलय् एरी क्राउन थियटरय् सांस्कृतिक ज्याइवः जुल । मेयरनाप बिशाल सभाकक्षय् बेलि यायेगु ज्या जुल, स्वखे ६'x६' फीटया स्क्रिनय् अनया गतिविधि क्येनाच्वन, भब्य माहोलय् सहस्राब्दि बेलिभव्य (मिलेनियम डिनर) जुल । अनंलि चच्छि आतिसबाजी जुयाच्वन । न्हिनय् वंःपि मनूतय्सं थःथःगु देय्या उपहार मेयरयात बिल, प्रत्येक मनूनाप ब्यागलं ब्यागलं मेयर रिचार्ड एम. डेलिनाप फोटो काल । स्कालेटर

स्वाहाने दिकाः दक्व मनू छथासं तयाः सामूहिक फोटो काल ।

शिकागोय् जिमित यक्व थासय् चाहिकल । उकीमध्ये समुन्द्र हे पनाः दयेकातःगु शेद एक्वारियम, नेभी पियर, एडलर प्लानेटरियम एण्ड एस्ट्रोनोमी म्युजियम, म्युजियम अफ साइन्स एण्ड इन्डस्ट्री, सियर्स टावर (१०३ तला) आदि खः ।

अन्तिम दिनय् खुल्ला बैठक क्वथाय् भिजिटर्स बुकय् मनूतय्सं थःथःगु बिचाः पंकाच्वन । जिं नं अंग्रेजी च्या - पासापि,

नेपालपाखे तःधंगु भितुना !

भी थःथःगु देय्या प्रतिनिधि जुयाः थुगु अन्तर्राष्ट्रिय सहस्राब्दि समारोह वया, तर भी बायाच्वना-विश्व समाजया छम्ह दुजः जुयाः जीवनय्-छकः-जक-जुइगु-समारोह-या बुखँ, नापं शिकागो शहरया उच्चताया बाखं नं थःथःगु देशयापित कनेत ।

डा. प्रा. काशीनाथ तमौट छम्ह नांजाम्ह अनुसन्धानकर्ता व चवमि खः । वय्कः नेपालभाषा केन्द्रिय विभागया प्रमुख जुयाः वं ज्यायाबादी धुंकूगु दु । वय्कलं कविता, अनुसन्धानात्मक निबन्ध व समालोचना चवया दी । वय्कःया न्हापांगु कविता 'आत्म सान्त्वना' की पत्रिकाया ल्याः ४५ सं नेपाल सम्बत १०८३ य् पिदंगु खः ।

नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःमिपिन्त

न्यासि सिंगुना

Happy New Year

Nepal Sambat 1139

Dr. Mahesh, Meena, Ursus & Unas Gurung
Chicago, Illinois





डा. आनन्द जोशी
नेपाः

थव भुखाचं व थवया लिपा ब्वःगु कम्पं, परकम्पं धनजनया क्षति, आर्थिक क्षेत्रय् खलबल व अस्तब्यस्तता, सामाजिक जीवन पद्धतियात अब्यवस्थित यानाः स्थानीय श्रोत, लकस व विकास तथा मानवीय विभिन्न पक्षयात नं प्रतिकूल तवरं प्रभावित यानाः संकटकालिन स्थिति सिर्जना यानाबिल ।

न्ह्याबलें न्हयल्य् ला वा ज्वल्य् ला छुं नं धाये मफु जिं, पःखाः/बार/सिमाना न्हयःने दंवइगु त्वचं जि आक्रान्त ! दनाच्वंगु पःखाः, थनाच्वंगु पःखाः, थुनाच्वंगु पःखाः, थनाच्वंगु बार, बारं ग्वयाः कुनाच्वंगु दृष्य, लिक्काः वांछवयाच्वंगु बार, सिमा कियाः ब्यागः तयाच्वंगु लागा, घेरा दुने वाथावाथा कनाः म्वानाच्वंगु जिन्दगी, बिद्रोहय् दनाच्वंगु ल्हाः जिगु मिखा न्हयःने छगू धुंकाः मेगु किपा थें वइ, वनी, हानं खनेदइ, तनावनी । थव क्रमनाप म्वाना च्वनेत वाध्य जि थौकन्हय् ! मुक्ति ? ब्यथित जि, पीडा दु जिगु नुगल्य्, तर मुक्ति वा बिकल्पया लें लुइके मफु । शायद थव युगया तःधंगु बिसंगतिया जाल्य् बुंख्याःचा जुयाः म्वाना च्वनेत बाध्य जिन्दगी, जि/भीपि ! थव यन्त्रणा नाप नापं ईया लेंय् थःत लुतुलुयाः जुयाच्वना । ग्वन्हु ? न्हयसः लिसः लुइके मफुगु न्हयसःया जाल्य् लाःम्ह न्या जि । धायेत ला न्ह्याःवनेगु जीवन धाइ, गति हे म्वाना च्वनेगु प्रवाह धाइ । तर थथे छगु असमञ्जस्यताय्, छगू

जिं/भीसं थना पःखाः जिं/भीसं थुना पःखाः बिडम्बनाय् जि/भीपिं थौया मनू !

भयाक्रान्त खिउँइ म्वाना च्वनागु ई जिगु लागि शायद छगू यन्त्रणा हे खः ।

पःखाः/बार/सिमाना सुया नं ग्वये मयः, थने मयः, स्थापित याये मयः । यक्वसिया थुनीगु नं मयः, ध्वस्त याये नं मयः, याइगु नं मयः । अहो ! गन्याःगु बिरोधाभाष ! थन्याःगु ब्यवधानया उत्पत्ति वा बिनाश, धाये निर्माण वा ध्वस्त प्राकृतिक परिवर्तनं व मानवीय क्रियाकलापं जुयाः वनाच्वंगु दु ।

थव च्वसुया मुख्य उदेश्य पःखाः/बार/सिमाना आदिया बिकास व बिनाश नापनापं थव पाखें विभिन्न क्षेत्रय् लाःगु व मानवीय दृष्टिकोणय्, मनस्थितिइ व सोचय् लानावंगु प्रभावयात न्हयःने ब्वयेगु खः । थव हे विषय नाप सम्बन्धित जिगु छुं हाइकु, कवितायात उदाहरणया रूपय् ब्वयेत नं प्रयास यानागु दु ।

प्राकृतिक कारण

प्राकृतिक कारणं व परिवर्तनं गुबले पःखाः, गुबले गुं, गुबले हिमाल आदि स्थापना जुइफु, जुयाच्वंगु दु । अथे हे प्रलय, प्रकोप आदि पःखाः, सिमाना तथा अन्य अवरोध याइगु संरचना आदियात चुंथलेफु, ध्वस्त यायेफु, यानाच्वंगु दु । थन्याःगु सिर्जना वा ध्वस्त जुइगु श्रृंखला प्राकृतिक नियम दुनेया हिउपाःया निरन्तररूपं सम्पादन जुया च्वनीगु ज्या खः । उदाहरण -

(१) विश्वया मानचित्रय् बिभिन्न देय् थौया अवस्थाय् स्थापित जुइ न्हयः छगू हे ढिक्का (Pangaea)या रूपय् विद्यमान जुयाच्वंगु खः, ईया गतिया पलाः नाप थव निगू (Laurasia j Gondwana), अनः यक्वय् चुंदयाः विभिन्न Continental रूपय् लःया बहाव व प्रवाहनापं थिथि ल्वानाः, घ्वाःना वा खितुखिना बिभिन्न दिशाय् नांचा थें न्ह्याःवन । थथे





न्ह्याःवंगु प्लेट मध्ये छगू मुख्य प्लेट : इण्डो अस्ट्रेलियन प्लेट (Indo-Australian plate)या भारतीय प्लेट (Indian plate) उत्तर दिशा पाखे तीव्र गतिं न्ह्याःवना यूरेशियाई प्लेट (Eurasian plate)य् जोडं न्याःवन । थ्व प्लेटत दथुया भूभाग थाहां वनाः हिमालयया जन्म जुल । थथे हिउपालं सिर्जित हिमालय देय् देय् दथुइ पःखाःया रूपय् अडिग जुयाः दनाबिल ।

(२) थथे हे इलय् ब्यलय् प्राकृतिक श्रोतय् हिउपाः वयाः भू तथा अन्य श्रोतया बिद्यमान स्वरूपय् व अवस्थाय् जूगु उथलपुथलं भू श्रोतया तत्त्वय् तक नं प्रतिकूल प्रभाव लाना वनाच्चंगु दु । गथेकि प्राकृतिक प्रकोप (बाढी, पहिरो, भूक्षय, च्वापुया अतिवर्षा, ज्वालामुखि बिस्फोट व भुखाय् आदि)या प्रभावं भूया बिभिन्न बनावटयात हिइकाः पःखाः, पहाड, मरुभूमि, गर्ज आदि बिकास जुयाः न्हूगु हे भू संरचनाया बिस्तार जुया ब्यूगु दु । मेखे स्वयेबलय् थन्याःगु प्रकोपं गुलिखे स्थापित संरचना चुंदंगु दु, अस्तव्यस्त जूगु दु, गुलिखे जीवजन्तुतय्गु बासस्थान ह्रास तथा प्रभावित जूगु दु, मानवीय दुःख, पीडा, छटपटिया श्रोत जुया सक्रान्त स्थिति उत्पन्न याना ब्यूगु दु । खला, प्राकृतिक श्रोतय् निरन्तररूपं बिभिन्न हिउपाः वया च्वनीगु स्वभाविक खःसां थ्व क्रमया तह, अवस्थायात खलबलय् यायेगु तथा भयावह अवस्थाय् थ्यंकेगु ज्या मनूतय्गु लापवाहि पाखे हे जुयाच्चंगु तथ्य थौ स्पष्ट जुइधुंकूगु दु । मनूतय्के स्वार्थ, लोभ, श्रोतया अति उपयोग व यः थें प्रयोग यायेगु प्रवृत्तिया बिकासं पारिस्थितिक सन्तुलन (Ecological balance) अस्तव्यस्त जुजुंवनाच्चंगु दु, बिभिन्न श्रोतय् ग्यानापुगु प्रभाव लानावंगु दु । क्वय् थन्याःगु प्राकृतिक प्रकोपं वा कारणं जूगु लिच्वःयात थथे हाइकुइ ब्यक्त याःगु खनेदु -

(क) बाढी : प्रकोप मध्ये बाढीया प्रभाव तसकं ग्यानापु । गां गां, बस्ती, बै त्वःपुयाः बाढी लकसय् तथा भीगु जीवनय् ग्यानापुक समस्या बुइकाः अस्तित्व तक नं संकटमय यायां वनाच्चंगु दु । निरन्तर वर्षा, थाय्थासय् भूक्षय, चलः वनाः खुसि प्रवाहयात पनाः दिशा तक नं हिइकाः दैय्दसं बाढीया प्रकोपया स्तर तथा संख्या वृद्धि जुया वंगु दु । थथे बाढी चा, भूभाग जक मखु, पूर्वाधारयात नं लःया गतिनाप चुइकाः चा, अप्पा, फि, सिँ, त्वहं थाय्थासय् मुंका भीगु लैय् अवरोध वा पःखाः सिर्जना यानाः पंगः थनाच्चंगु नं दु ।

क्वय्या हाइकुइ हाइजिनं बाढी ग्रस्त बस्तीया बिम्ब ब्याः, थ्व समस्याया जिम्मेवार छुं अंशय् सां मनूतय्गु क्रियाकलापं

बुइकूगु दु धकाः इंगित यानाब्युगु दु । उपलब्ध श्रोत यःयः थें उपयोग व भूश्रोतया क्षमता व गुण अनुरूप प्रयोग याये फइगु सीमा मूल्यांकन मयासै पूर्वाधारया निर्माण-ज्या सम्पन्न यानावंगु लिच्वलं बिभिन्न वातावरणीय समस्या, जलवायु परिवर्तन, स्थानीय पारिस्थितिक प्रणालिइ असन्तुलन खनेदःवयाः मनूखं हे सम्पन्न यागु बिकास हे कथुइ थाःगु क्वैय् जुयाः ब्यूगु दु धकाः भीत सचेत यागु दु ।

बाढी लैय्, फलय्

हा विनाया विकास

कथ्वी थाःगु क्वैय् ।

(आनन्द जोशी, १९३६क)

(ख) भूक्षय : भूक्षयया दृष्टिकोणं गुँ, हिमाली क्षेत्र तसकं हे सम्बेदनशील, इलय् ब्यलय् थन्याःगु भूभागय् चलः वनाः भूया स्वरूप हिला च्वनीगु स्वभाविक खः । प्रत्येक दैय् भू प्रकोपं बिभिन्न क्षेत्रय् धनजनया क्षति जक मखु, स्थानीय भूइ, बस्तीइ, खुसिइ, लैय् त्वहं, चा, अप्पा आदि अस्तव्यस्त पहलं द्वचिनाः मानवीय यात्रा थाकुका ब्यूगु दु । वंगु दैय् भूक्षयया कारणं सुनकोशीया प्रवाह हे पनाबिल, फलस्वरूप लः च्वय् थाहां वयाः बाढीया रूपय् नापया बस्तीइ दुहां वनाः त्रासद स्थिति सिर्जना यानाबिल ।

गुँ चलः वन

सुनकोशीइ पःखाः

बाढी बस्तीइ ।

(आनन्द जोशी, १९३६क)

(ग) हिमपात : च्वापु गायेगु क्रम यक्व ई तक नं मदिइसे निरन्तर गति कया च्वंसा थन्याःगु ज्यां छै, बै, लै त्वःपुया जीवन कष्टकर याना बिइफु । थाय्थासय् च्वापु द्वचिनाः बिकासया ज्याया क्रमयात, मनूतय्गु न्हिन्हिया गतियात तक नं थप्प यानाब्यूगु घटना इतिहासय् यक्व हे विद्यमान दु । क्वय्या हाइकुइ च्वापु गानाः अवरोध उत्पन्न जूगु अवस्था ब्याः ब्यूगु दु, थथे सिर्जित पंगः पःखाःया रूपय् दनाः च्वंसां आजु ज्वनाः न्ह्याःवंगु मनूया तुतिया गतियात पनेफइ मखु, थःगु गन्तब्यपाखे न्ह्याः हे वनी धयागु मानवीय स्वभावयात हाइजिनं बिम्बमयरूपं चित्रण यानाब्यूगु दु ।

च्वापु लैय्, बन्द



च्वापु हे पःखाः यात्राय्

गयावना जिं ।

(आनन्द जोशी, १९३३)

(घ) भुखाय् : भुखाय् छगू ग्यानापुगु प्राकृतिक प्रकोप खः इलय् ब्यलय् भुखाय् ब्याः पृथ्वीया विभिन्न तत्वय् अनेक किसिमं हिउपाः वयाच्चनीगु निरन्तर प्रक्रिया खः । थ्व पाखें उत्पन्न जूगु कम्प, परकम्पया पलाखं लँय् लाक्व छँ, भौतिक व सांस्कृतिक संरचना, गुँ, पहाड, हिमश्रृंखला, बन जंगल, जीवजन्तु आदियात जक मखु, थ्व नाप सम्बन्धित भू बनौट, प्राकृतिक श्रोत, मानवीयकृत बिकासयात भयावह रूपं बिखण्डन, क्षतविक्षत याना वयाच्चंगु दु । थुकिं मनूतयगु विभिन्न क्रियाकलाप व गतियात नं अवरोध उत्पन्न यानाः, समस्या हयाः अशान्त यानाब्यूगु दु । थन्याःगु भूकम्पया प्रकार, बेग व स्तर स्थानीय भौगर्भिक बनौट, प्राकृतिक श्रोतया गुण, श्रोतं फयेफुगु क्षमता (carrying capacity), लकसया स्थिति, मनूतयसं कार्यान्वयन यानावंगु ज्या व तरिका अनुरूपं गुबले भयावह सा गुबले न्यून जुयाबिइ (आनन्द जोशी, १९३७क) ।

भीगु देसय् ने.सं. १९३५ (वि.सं. २०७२) वैशाख १२ गते, सुथया ११ बजे जुयाः ५६ मिनेटय् गोरखा व लमजुंगया सीमा बारपाकयात केन्द्रविन्दु याना ७.६ रेक्टर स्केल (७.८ मोमेन्ट म्याग्नेच्यूट)या भुखाय् ब्वल । थ्व भुखाचं व थ्वया लिपा ब्वःगु कम्पं, परकम्पं धनजनया क्षति, आर्थिक क्षेत्रय् खलबल व अस्तव्यस्तता, सामाजिक जीवन पद्धतियात अब्यबस्थित यानाः स्थानीय श्रोत, लकस व बिकास तथा मानवीय विभिन्न पक्षयात नं प्रतिकूल तवरं प्रभावित याना संकटकालिन स्थिति सिर्जना यानाबिल । भुखाचं दुंगु छँ, चलः वंगु गुँ, भताभंग जूगु भौतिक संरचना, पूर्वाधार थाय्थासय् द्वंचिगुलिं मनूतयगु आवत जावतयात थाकुकाबिल, थ्व तुतिइ न्हयःने पःखाः जुयाबिल । थन्याःगु स्थितियात स्रष्टातय्सं हाइकुइ बिम्बमय जुइक अभिव्यक्त यानाः जनतातय्त बोध व चेतना थना बिइत कुतः याःगु खनेदु ।

छँ स्वस्वं दुन

धूफ्वः दन लकसय्

छँ ल्हात आस्था ।

(आनन्द जोशी, १९३६ख)

बँ, लँ सँबाट

संरचना चुं दल

सुरक्षा ब्यूहय् ।

(आनन्द जोशी, १९३६ख)

पःखाः क्वदल

भुखाय्-पलाः सशक्त

ख्यः, थौया आज्जु ।

(आनन्द जोशी, १९३६ख)

गुँइ भूक्षय

खुसिया धाः लिकुन

संकटय् बस्ती ।

(आनन्द जोशी, १९३६ख)

थथे हे भू उपयोगया ढांचाय् नं भुखाचं प्रतिकूल प्रभाव लात - लःयात दिशा हिलाः न्ह्याःवनेत बाध्य यात, गुँ मदुथाय् बँ थाहां वयाः गुँया बिकास जुल ।

लँ हिल खुसिं

भुखाचं बँ गुँ जुल

आतंकित लः ।

(आनन्द जोशी, १९३६ख)

(ङ) बिबिध : पारिस्थितिक सन्तुलनया स्वापूयात स्वनाविइगु व च्वफुयाबिइगु कारक तत्वत मध्ये च्वापु खुसि (Glacier river)या बहाव, हिम ताल (Glacier lake)या विष्फोटन, ज्वालामुखीया बिष्फोटन, ग्वःफय् व सुनामीया आगमन व आक्रमणयात भीसं च्युता हे मते मज्यू । थन्याःगु प्रकोपं नं भयावह स्थिति बिगतय् सिर्जना यानाः भीत म्वाये थाकुका ब्यूगु दु, धनजनया क्षति जक मखु, भौतिक संरचना, प्राकृतिक व अन्य भौतिक श्रोतयात तहसनहस यानाः ग्यानापुगु परिस्थिति बुइका वंगु दु । थन्याःगु स्थितिया लिच्चलं भीगु न्हिन्हिया जीवन पद्धतियात व ज्यायात सम्पादन याना वनेत नं तसकं थाकुका ब्यूगु दु ।

मानवीय कारण

(क) पौराणिक कालनिसे सुरक्षाया लागि त्वहं द्यद्यतनाः पःखाः, पं, सीमा-कच्चा थनाः बार ग्वयाः थः, थःगु परिवार, वासस्थान व बुँ आदि सुरक्षित यायेत थःपिसं सःथें स्यूथें स्थानीय सीप प्रयोग यानाः मनूत म्वाना वयाच्चंगु दु ।





(ख) सभ्यताया विकासया पला: नापनापं बुलुहुं तर सशक्त रूपं मनूतय दुने स्वार्थीपन बिकास जुयावन, अहं बुया: बलनावन । थ्व गुण खः वा अभिशाप ! न्ह्यागुसां ईया पला: नापनापं थन्या:गु प्रवृत्ति वृद्धि जुजुवन । थःगु छैय् छचाखेरं, क्यबय्, बैय् जक मखु, देय्, लागा सुरक्षित यायेगु नामय् सीमा किइगु ज्या ब्यबस्थाया अभिन्न अंग जुया: बिस्तार जुयावन । खः, गुलिगुलि मनूत सभ्य जुजुं वन, उलि हे बिस्तृतता इमि दुने बलनावंगु दु, न्यनावंगु दु, तर थ्व नं ध्रुव सत्य खः कि सभ्यताया बिकासया गति नापं मनूतय दुने संकुचित दृष्टिकोणया बिकास नं जुजुं वंगु दु, स्वार्थ, द्वेष, अहं नं बुया: चकनावंगु दु । थ्व हे वास्तविकतायात व्यंगात्मक पहलं हाइजिनं क्वय्या हाइकुइ थथे ब्यक्त याना बिल -

‘जि’ सीमाहीन

सीमाना देय् देय् बिचय्

सभ्यया दसि ।

(आनन्द जोशी, १९३४)

देय्या नायःतयसं थःगु ल्हाःतय ब्यबस्था लायेवं स्वार्थ भावना तथा अहंपनयात थः दुने बलंका: थः यः थें, थःपित छिंक, थःपि सुरक्षित जुइत थःगु तालं ब्यबस्थापन यानावंगु, वनीगु लैय् व थःगु सिद्धान्तयात शत प्रतिशत पालना यायेत जनतातयत बाध्य याःगु यन्त्रणागत तथ्य इतिहासय् जीवन्त हे दु । उदाहरण खः -

जर्मनया बर्लिनया पःखा: (जर्मन : Berliner Mauer बर्लिनर माउअर) ।

निगूगु बिश्वयुद्ध (१ सेप्टेम्बर १९३९ - २ सेप्टेम्बर १९४५) लिपा जर्मन देय्यात ब्युगु occupation zones: दक्षिण पश्चिम क्षेत्र फ्रेन्च, उत्तर पश्चिम क्षेत्र ब्रिटेन, उत्तरी क्षेत्र अमेरिका व पूर्वी क्षेत्र सोभियत संघ देय् अन्तर्गत अधिनस्थ याना: ब्यबस्थित यायेगु निर्णय यात । राजनैतिक दृष्टिकोणं थ्व क्षेत्र निगू सिद्धान्त : समाजवाद पूर्वी जर्मनय् व पूँजीवाद पश्चिमी जर्मनय् कार्यान्वयन जुल ।

पूर्वीय जर्मन सोभियत संघ अन्तर्गत ला:गुलिं अनया जीवन यापन तसकं कथिन, उकिं ज्याया लागि व जीवनया अति आवश्यक बस्तु उपलब्ध यायेत पूर्वी जर्मनया सैकडों कालिगदत, ब्यवसायीत, बुद्धिजीवित पश्चिम बर्लिनय् वना: ज्या या:वनीगु, गुलिसिनं ला अन हे स्थायीकथं बसोबास यात,

गुलिं ला राजनैतिक कारणं नं पूर्वी जर्मन त्वःतावःपि नं दु । थ्वया प्रभाव पूर्वी जर्मनया आर्थिक स्थितिइ व राजनैतिक ब्यबस्थाय् प्रतिकूल ला:वनि धका: ब्यबस्थापन पक्ष तसकं चिन्तित जुल । अगष्टय् सोभियत नेता निकिता ख्रुश्चेवं पूर्वी व पश्चिमी बर्लिनया आवत जावत पनेत आवश्यक ज्या यायेत तत्कालिन पूर्वी जर्मनया कम्युनिष्ट नेता वाल्टर उल्ब्रिख्टया प्रशासनयात स्वीकृती बिल । फलस्वरूप बर्लिनया पःखा: १३ अगष्ट १९६१दँय रातारात कँ व अप्पां स्थापित यात (Deane and David Heller 1962) । बर्लिनया पःखा: - शीत युद्धया उपज खः, मानवता व स्वतन्त्रताया कलंकया कालरात्री रूपय् इतिहासय् अंकित जुल ।

सुथय् दंबलय् बर्लिनबासीत ककः जुल,

थ्व छु जूगु ? ...पःखा:

पूर्वी व पश्चिम बर्लिन दथुइ पःखा: !

थ्व पःखा:या निर्माणं यक्वसिया ज्या त्वःफिल, यक्वसिया परिवार, पासापि छुतय् जुल । बिबशतावश यक्व जनतात व पःखा: पुला: वनेत स्वल, अल्याख गोलीया शिकार नं जुल । थन्या:गु अमानवीय अत्याचारं मुक्त जुइत जनतातयसं बिकल्पया लँ मालेगु प्रयास यात । अजीव तरिका माला: गुम्हसिनं सुरंग म्हुया गुम्हसिनं क्वा:गु फय्या बेलुनय् ब्या: , गुलिं पःखा:या च्वय्या तार तलं दुहां वना: बिस्सुं वनेत सफल जुल । थ्व प्रयासय् गुलिखे मनूत गोली, खिचा पाखें मृत्यु नं जुल । पःखा: दने धुंका: ५०००म्ह मनूतयसं पूर्वी जर्मनं पश्चिम जर्मनय् वनेत कुतःयात, विविध श्रोत अनुसार बिस्सुं वनेत प्रयासयापि १३६ - २००म्ह मनूतयगु मृत्यु जूगु दु (Wikipedia, 2017) ।

थ्व बर्लिनया पःखा: पश्चिम जर्मनया जनतातयगु मिखाय् मानवीय स्वतन्त्रताया विरोधी पःखा: !

समाजवादी अत्याचारया प्रतीक जुयाबिल ।

सन् १९७९ दँय जि वातावरण संरक्षण तथा व्यवस्थापन विषयलय् पोष्टग्राडुयट अध्ययन यायेत जर्मनय् वना । थ्व जिगु न्हापांगु एसिया पिनेया भ्रमण जूगुलिं नुगलय् यक्व उत्साह व न्हूगु देय्, अनया मनूतयगु जीवन शैली, संस्कृति, ब्यबस्था सिइकेगु चाहना नुगलय् बुइका जि जर्मनय् थ्येन । जर्मनया एयरपोर्टया सुविधायुक्त वातावरण खना: थःगु देय्या अब्यबस्थित एयरपोर्ट जितः लुमन । एयरपोर्टय् युनिभर्सिटिया





छम्ह कर्मचारी जिमित कायेत वयाच्चंगु जुयाच्चन । जि वये न्हयः हे मेक्सिकोया छम्ह विद्यार्थी नं वयेधुंकूगु जुयाच्चन । जिमिगु यात्रा एयरपोर्ट युनिभर्सिटिइ पाखे न्हयात, लँ तब्बा, लँय् सिथय् बस्ती तसकं हे कम, जवखवं वाउँगु वातावरण ब्याप्त । मेक्सिकोया पासा नापं थःथःगु यात्रा व देय्या सम्बन्धय् खँ ल्हाल्हां युनिभर्सिटिइ थ्यंगु हे मचाः ।

न्हि न्हिं जि ब्यस्त अध्ययनय् ।

बजारय् वनावलय् अनया मनूतय्गु जीवन, इमिगु व्यवहार जितः भच्चा अजीव थें महसुस जुल, मनूतय्गु ख्वालय् गुगु उल्लास दयेमाःगु खः, व खने मदु, छगू किसिमया असमञ्जस्यताय् तक्येना वनाच्चंगु प्रतीत जू, भयया लहर मिखाय् लेहें बुयाच्चं थें च्वं, पहलय् नं बिबश जुयाः जक ज्या यानाच्चं थें जिं महसुस याना । थ्व खनाः जि दुने छगू न्हयसः दन -

‘छाय् थुपि उन्मुक्त जुयाः ब्या जुइ मफुत ? छु कारणं भुग्लुंभुग्लुं च्वं इपि ?’

थ्व न्हयसःया लिसः सुयाके न्येनाः सिइके धयाः थें जि आतुर ।

छुं न्हि लिपा जिपि (जि व कक्षाया पासापि) बर्लिनया पःखाः स्वयेत वना ।

बर्लिनया पःखाः : सिमेन्तया जबर पःखाः !

बैँयात ब्यागः तया ब्यूगु पःखाः !

मनूमनूयात ब्यागः तया ब्यूगु पःखाः !

पःखाः तजाः (३.६ मिटर), पःखाः च्वय् पाइप व तारया जाल । २४गू घण्टा कडा सुरक्षाया व्यवस्था, ३०२ वाच टावर, २५९ वाच खिचा, २० बंकरस्, ६५.६ माइल (Anti-vehicle tranches length -Wikipedia, 2017) ! थन्याःगु सशक्त सुरक्षायात हाथ्या बियाः सु नं बिस्युं वनेत स्वयेगु आत्महत्या सरह हे खः ।

अनया परिस्थिति खंबलय् मनूतय्के पशुत्व नं थपाय्सकं भयावह रूपं दना वयाः मानवताया हत्या नं यायेफु धकाः थुल ।

थःगु स्वार्थ व थःगु सुरक्षाया लागि मनू नं मनूयात कुण्ठित यानाः अपांग याना बिइगु षडयन्त्र ग्वयाः थःगु इच्छापूर्ति थथे नं यायेफु धकाः सिल ।

अनायास जि दुने घृणा बुल ।

खला थःगु सिद्धान्तयात सिद्ध यायेत, थःपिनिगु पुचःगत धारणायात स्थापित यायेत, थः न्ह्याःवनागु लँयात सुरक्षित यायेत व थःगु हे ताल बिकास याना यंकेत थन्याःगु लँपु उपयुक्त जुइफु, तर मानवतां स्वल धाःसा थ्व मनूतय्गु अंह, स्वार्थीपनया छगू घृणित नमूना खः ।

जि ब्वनाच्चनागु टेक्निकल विश्वविद्यालयया छम्ह प्रोफेसरं (भूगर्भ विज्ञानया विशेषज्ञ) पाट्यांश अनुसार विविध भू-श्रोतया उपयोग व निर्माणया लागि छु छु व गुखतं प्रयोग याये ज्यू धइगु सम्बन्धय् बोध याकुयाकुं बर्लिनया पःखाःया निर्माण, थ्व पःखाः, बारया कार्यान्वयणय् उपयोग याःगु वस्तु व थ्व ज्यां थौ तक भोगय् याना च्वनेत वाध्य जुयाच्चंगु दुःख, पीडा जिमित कन, गुगु न्येनाः छखे जिपि तसकं अजुगति चाल मेखे जिपि नुगःलंनिसें ब्यथित जुल । धात्थें धायेगु खःसा वं कंगु खँ, वं चित्रण याःगु उगु इलय् व्यथा, पीडा नापं जिं न्ह्याबलें खनागु व महसुस यानागु अनया मनूतय्गु मिखाय् लेहें बुयाच्चंगु अब्यक्त दुःख, व्यथा नाप तःधंगु स्वापू दु थें च्वन । थन्याःगु महसुसं पःखाः/बार/सीमा प्रति जि दुने अथाह घृणा, बितृष्णा दनावल, मनू मनूतय्क ब्यागः तइगु पःखाः, देय् देय्यात चुथलाः स्थापित याइगु पःखाःयात जिं अभिशापया चिं रूपय् खना, थन्याःगु अवरोध निर्माण याइपि दक्को मानवताया बिरोधी तायेका ।

प्रोफेसरं एकसुरय् थःगु दुःख प्वंकाच्चन -

ज्याय् वनेत वःपिसं, छैय् लिहां वनेत वःपिसं व थःथितिपि नापलाये धुंकाः वःपिसं व नापलाना लिहां वनेत वःपिसं बर्लिनया पःखाः थनाः पनातःगु खनाः अजुगति चाल, पुला वनेत स्वल नं मछ्वः ! थ्व विपत्तिइ सिर्फ थः दुने कुण्ठित जुयाः विवश जीवन व्यक्त यायेगु प्व मेगु लँ हे ल्यं मंत ।

जि नं लिहां वनेत वनाबलय् मछ्वः, गुलि कोशिश याना नं सुरक्षा गार्ड मछ्वः, बाध्य जुयाः थन हे च्वनेत बिबश जि जुल ।

वया खं जिमित मिं पु थें पुत !

गन्याःगु कर्पिसं थःगु स्वार्थ पूर्वकेत ग्वःगु चक्रब्यूहलय् थःपिनिगु छुं हे नं दोष मदुसां कैदय् लाका च्वनेत बाध्य मनू, विवश जीवन !

वया परिवार दक्व पश्चिम बर्लिनय्, इपि थःबौ नापलायेत थुखे वये मदु, व उखे वने मदु । बाध्यतावंश पूर्वी बर्लिनय्





चवनेमाःम्ह व प्रोफेसर न्ह्याबले याकः, न्ह्याबले बिचारय् मग्न, न्ह्याबले छुं माला च्वथें वया मिखा, न्ह्याबले छगू अब्यक्त बेदना, छटपतिया लाभा थः दुने ग्वाराग्वारा दायेका च्वनेत बिबश व !

न्ह्याबले थें थौ नं प्रोफेसर नापलात ।

जिगु म्हुतुं सः पिज्वल - 'गुड मनिग सर !'

'गुड मनिग ! 'विकेन्द'य् गनं चाह्यू मवना ला ?' प्राफेसरं न्येन ।

'जिपि म्हिगः बर्लिन वाल स्वःवना सर !, भेरि एक्साइटिंग !'

जिगु खँ न्येनाः, व भच्चा गम्भिर खनेदत ।

'सरया ला न्ह्याइपुक हे बितय् जुल जुइ विकेन्द ?' जि न्ह्यसः तया ।

'अँ, जि नं अन हे वना, पःखाः स्वयाः चार पाँच घण्टा ई फुका । तर जितः लुमधं, पःखाः स्वयाः हानं एक घण्टा, अले लिहां वया !' वया सलय् ब्यथा दु ।

जि स्यू पःखाः न्ह्यःने घण्टौ च्वना परिवार लुमंका च्वनीपि यक्व दु, छुं आशय् ई फुकाच्वनीपि दु । गुबले गुबलें जि नं वनाः व पःखाः स्वःवनेबलय् अन मेपि जर्मनत पःखाः एकसुरं स्वयाच्वंपि खना । थन्याःपि अन गुलि दु, गुलि दु, ल्याःचाः हे मदु ? थथे हे ड्यामं कैद जूम्ह न्या व वया सीमित गति थें थःगु जीवनय् सीमित परिधि दुने आशा, बिश्वास म्वाका च्वनेत वाध्य मनुत गुलि दु जुइ धयागु खँ न्ह्यलय् नं जि न्ह्याबलय् थाराथारा न्हू !

लैय् छं पिल कँ

दन बर्लिन पःखाः लैय्

न्या कैद ड्यामं ।

(आनन्द जोशी, १९३६क)

छन्हु शैक्षिक भ्रमण वनाबलय् छम्ह जर्मन पासायाके जि न्येना -

'जि स्यू, थ्व बर्लिन पःखालं यक्व समस्या हःगु दु, थ्व पःखाः सदांया लागि पःखाः हे जुया च्वंसा ज्यू कि थ्वयात थुनाः निगू देय् छगू हे जूसा ज्यू !'

जिगु न्ह्यसलं व थारा न्हूगु जि चाः ।

छु क्षण लिपा वं विस्तार धाल -

'जिं स्वये बिश्वय् पःखाः/सीमाना छुं नं मदयेमाः, बिश्व छगू हे जुइमा !'

वयागु लिसलं जितः थिल, बिशालताया खँ, स्वतन्त्रताया चाहना जिं थुल ।

खला वं तप्यंक धायेत्यंगु ला 'व पःखाः थुनेमाः, निगू देय् छगू हे जुइमाः' ।

थथे हे व पासायाके थें अनया अनगिन्ति युवा पिढीतय्के भावना दुगु जिं चायेका ।

सन् १९८० दैय् सोभियत संघय् परिवर्तनया लहर शुरु जुल, थ्वनापं पूर्वी जर्मनीइ नं राजनैतिक उदारिकरण आरम्भ जुइवं सीमाया आवत जावत सम्बन्धि नियमयात छ्वासुका यंकल । थ्व हे इलय् पूर्वी जर्मनीइ यक्व प्रदर्शन जुल, अंततः सरकारया पतन जुल ।

९ नवेम्बर १९८९ दैय् सीमाय् आवागमनया रोकयात हटय् याःगु घोषणा जुल, पूर्वी व पश्चिमी बर्लिन निखेया जनतात बर्लिनया पःखाः गयाः तःदै लिपा छम्हं मेम्ह लिसे नापलात । थ्व हे न्हिया सन्ध्या ईलय् बर्लिनया पःखाः थुनेगु, सयंकेंगु शुरु जुल (Wikipedia, 2017) । म्हिगःया अमानवीय ज्यायात त्वःमंकाः बिश्वया प्रत्येक मनुत भी हे खः धयागु संकेत व बिश्वय् मंकाः भावना बलंका वनेमा धइगु दिशा ब्याः न्हूगु कथंया मानवताया इतिहास च्वयेत थ्व ऐतिहासिक क्षण सफल जुल ।

२८ दै लिपा १३ जून १९९०य् सरकारी तवरं पःखाः थुनेगु ज्या न्ह्यावन (Wikipedia, 2017) । म्हिगः सुरक्षाया दृष्टि प्राथमिकता बियाः थंगु पःखाः ई नाप नाप पंग सावित जुया स्वतन्त्रताया लैय् न्ह्यावनेत हाथ्या जुयाविल ।

पःखाः भोगु लैय्

सुरक्षा बः नं पंगः

जिं थुना पःखाः । घा

(आनन्द जोशी, १९३६क)

३ अक्टोबर १९९० दैय् जर्मन हानं छगू हे देय् जुल ।

सन् १९९३ दैय् न्हापा बनावःपि विद्यार्थीत मध्ये २० म्हसित हानं युनिभर्सिटीया कोर्सया प्रभावकारिता मूल्याकनं व पुनर्वावलोकन यायेत सःतल । जि नापं ब्वनापि प्यम्ह पासापि हानं छकः नाप लात, १४ दै लिपा नापलाये खंगुलिइ जिपि





तसकं लय्ताः ।

सन् १९७९ दैय् जिं खनागु जर्मन ला मेगु हे जर्मन जुइ धुंकल, बर्लिनया पःखाः मदयेधुंकल, निगू देय् छगू हे जुयाः बिकासया लैय् न्ह्याःवना च्वने धुंकल ।

थनया लागाय् जक मखु, युनिभर्सिटीया ब्यबस्था, कर्मचारी, प्रोफेसरत नं यक्व हिलेधुंकल, यक्व न्हापायापि प्राध्यापक, कर्मचारीतय्सं त्वःता वनेधुंकल, न्हूपि प्रोफेसरत, कर्मचारीत वयेधुंकल । जिं स्वये न्हापा स्वयाः आः प्रविधि क्षेत्रय् यक्व परिवर्तन वःगु व विकास जूगु खना, बिषेश यानाः dital system न्ह्याथाय् नं ब्यापक रूपं लागू जुइधुंकल । अथे हे पाठ्यक्रमय् जक मखु, शिक्षण प्रणाली नं यक्को हिउपा हयाः आधुनिक प्रविधियात प्रयोग यानाः थ्व युगया पलाः नापं न्ह्यावने धुंकल ।

थ्व इलय् भ्रमण सिलसिलाय् जिमित न्हापाया बर्लिनया पःखाः अवस्थित थासय् यंकल, सुरक्षाया नाममय् थंगु पःखाः थुना तयेधुंकल, तर थाय्थासय् अफ नं छु छु भौतिक अवशेष धाःसा दनि । थ्व ल्यंदयाच्वंगु अवशेषत खनाबलय् न्हापाया खँ हानं छकः लुमंसे वल । खः, ईया गति नापं घालय् मलम इलाः ल्वःमंके चाहे जूसां नुगलय् जूगु घाः याकनं लनी मखु, थ्व खँ बर्लिन नं स्यू, इतिहासं नं स्यू ।

व न्हापायाम्ह भूगर्भ विज्ञानया प्रोफेसर गन दु धकाः जिं युनिभर्सिटीया बिभाग बिभागय् माःजुया, गन नं मखना ।

छम्ह शिक्षकयाके जिं न्येना -

‘भूगर्भ विज्ञानया न्हापायाम्ह प्रोफेसर गन दु, गनं मखना जिं !’

‘व प्राफेसर ला त्वःता वनेधुंकल, छैय् लिहां वनेधुंकल । लिहां वंबलय् व तसकं लय्ताः !’ शिक्षकं सन्तोषया सासः ल्हानाः लिसः बिल ।

वया खं जिगु नुगः याउल । उलिमछि दै याकःचा, बिबश तथा कुण्ठित जुया थः परिवार नापं बायाच्वनेमाःम्ह व प्रोफेसर, आः परिवार नापं नापलाय् खंबलय् गन्यागु खुसि जुल जुइ, कैदं मुक्त जूम्ह थें वं थःत भाःपिल जुइ धइगु बिचालं जिं दुने निसे सन्तोस अनुभव याना । परिवार नाप लाःमलाःया वया ख्वाः, वया न्हिला, वं याउँक सासः ल्हाःगु जितः स्वये आयेबुल ।

जिं महसुस याना थ्व गुगु स्वतन्त्रता प्राप्त जुल, थ्व प्रति दक्व जर्मनवासीत तसकं लयेता, बिशेष यानाः युवा पिढीत थौं प्रति आस्थावान् खःसा कन्हे थःगु भविष्यया दिशा थःपिसं दयेकाः न्ह्याःवनेगु अवसर प्राप्त जूगु अनुभव इपि प्रफुल्ल । तर थन्याःगु बिशाल परिवर्तनय् नं छुं छुं म्हिगःया अवशेष दयाः हे च्वनीगु जुयाच्वन । बिदेशी, इमिसं म्हमस्यू थें च्वंपि खनकि Go Back धकाः ततःसलं हालाः थःगु तं प्वंकीपि ज्याथःत नं दनि, इमिगु लागि थ्व परिवर्तन पचय् मजू थें च्वं ।

(ग) आधुनिक युगय् नं पःखाः/बारया बिस्तार : थौकन्हे थः, थःगु परिवार, थःगु बुँ, लागा सुरक्षित याना तयेत पःखाः, सिमा, बार ग्वयाः आः सुरक्षित जुल, सुं नं गयाः, सुं नं तिन्हुया वयेफइ मखुत, सुनां नं मिचय् याना कायेफइ मखुत धकाः सन्तोष तायेकाः म्वायेगु छगू आदत जुयाः बिइधुंकल थौया मनूतय्गु । तर थथे सुरक्षा यायेत थःगु पूर्वाधार नं गुबले गुबले थःत हे पंगः जक मखु, त्वापुया पुसा जक नं मखु, थःगु जीवनकालय् थःम्हं दनागु पःखाः दुने थः हे कैद जूगु महसुस याये नं मालेफु मनुखं ।

दन, छं पःखाः

इमू नं पुलावन

कैद छ थः हे ।

(आनन्द जोशी, १९३३)

(घ) अस्तित्व सरक्षण व बिकासया लागि संरचनाया निर्माण : बिकासया तीब्र पलाखं छखे जनजीवनया अति आवश्यक बस्तु पूर्ति यायेत यक्व अःपुगु दुसा मेखे थ्व हे बिकासया गति विभिन्न वातावरणीय समस्या खनेदया अस्तित्व हे संकटय् लानावंगु दु । उदाहरणया रूपय् विश्वय् खनेदःवःगु जलवायु परिवर्तन व थुकिया प्रभावयात कायेफु । थन्याःगु परिवर्तनया लिच्वलं दकसिबे समुद्रिक देय्पात बांमलाक प्रभावित याःगु खनेदु । समुद्रय् लःया सतह थाहांथाहां वयाः छचाखेरंया भूभागनापं सम्पूर्ण देय् नं सकटय् लाना वनाच्वंगु स्थिति ग्यानापुसे च्वं । थन्याःगु बिकट समस्याया ब्यबस्थापन बर्तमानय् सिर्फ भौतिक पूर्वाधारया निर्माण यानाः जक याये फइगु खनेदु । थ्व हे लैय् न्ह्याःवनाः भौतिक पूर्वाधार स्थापना याना ब्यूगु तथ्ययात मूर्तरूप ब्यूगु तथ्ययात हाइजिनं थथे अभिव्यक्त यागु दु -





समद्रय लबु

आक्रमण सिइ, बैय

जिं थना: प:खा: ।

(आनन्द जोशी, १९३४)

बहुसंख्यक बिकासोन्मुख देय्या मनूतयगु छगू कमजोरी खः - न्ह्याथेसां याकनं कार्यक्रम सम्पन्न यायेगु, कन्हैया सम्भावित लिचःया परवाह मयायेगु । थुकिं कार्यक्रम पूवनिगु नामय पूवनि तर दिगो जुइ मखु । हाइजिनं थ्व हे खँयात क्वय्या हाइकुइ बिकासया उद्देश्यं खुसिइ ड्याम दयेका: सिंचाइ तथा विद्युत आपूर्ति यायेत स्वःसां आयोजनाया प्रारम्भय हे विस्तृत प्रभाव अध्ययन तथा मूल्यांकन मया:गुलिं लखय च्वंपि न्या व जीवया गतियात कुना ब्यूगु समस्यायात बिम्बमय जुइक थथे ब्वया ब्यूगु दु -

ड्याम दन छ

आ: न्याया गति घेराय

कयकुन सर्गः ।

(आनन्द जोशी, १९३४)

बिकास आवश्यक हे मदु, याये मज्यू धका: सुनां नं धायेफइ मखु । बिकासया कार्य शुरु याये न्हय: आवश्यक पूर्वधार बांलाक मूल्यांकन याना:, विकल्प माला:, दकसिबे उपयुक्त व दिगो विकासयात तिब: बिइगु ज्यायात कार्यान्वयन याना वनेफ:सा जक कन्हे थौया मेहनत दिगो जुया: उपलब्धि मूलक जूवनि ।

(ड) स्वतन्त्रताया लागि विद्रोह : थौ दक्व मनूत स्वतन्त्रता अगिंकार याना: म्वाये चाहे जू, तर थौ जिन्दगी ग्यानापुगु बिडम्बनाय काना वनाच्वंगु दु - स्वतन्त्रता सिर्फ नां जक, न्ह्याबले समस्या, अस्तित्व संकट, षडयन्त्रया चक्रब्यूहलय छटपट जुया: म्वायेत बाध्य जिन्दगी । थन्या:गु पीडाया अनुभूति अभिव्यक्त याना: न्हयस: नं थना ब्यूगु दु हाइकुइ -

‘बार’ दुने ख्य:

थौ स्वतन्त्रता फ्रेमय

न्हयस: मुक्तिया ।

(आनन्द जोशी, १९३३)

गुबले लँ मालेत दनि जिन्दगी मि बुया बलनिइ नुगः दुने । थन्या:गु विद्रोह तसकं ग्यानापु, बन्धन, अवरोध दक्व

फुक्क चिइका:, चफुना: न्ह्या:वनी तुति । खः नं मानवीय अधिकार खः - स्वतन्त्र जुया म्वायेगु ।

स:या गतिइ

ग्वारातुल प:खा:त

चकन सर्गः ।

(आनन्द जोशी, १९३०)

(च) मनू मनू दथुइ प:खा:या बिकास : वास्तवय थौ तकया अन्वेषणं पत्ता लगय यायेधुंकूगु दु - ब्रम्हाण्डय ग्रहत मध्ये पृथ्वी छगू हे जक ग्रह खः, थ्वया मेगु बिकल्प मदु । थन्या:गु अमूल्य ग्रहयात मंका: कथं संरक्षण याना:, पृथ्वीइ उपलब्ध श्रोतया बिकास व ब्यबस्थापन याना: सन्तुलित लकसय भी म्वायेमा:गु खः । तर अनन्त काल निसं थ्व जिगु देय, थ्व छंगु देय, थ्व इमिगु देय, छिपि, भीपि, छंगु लागा, जिगु लागा, इमिगु लागा धयागु संस्कारय व मनोवृत्तिइ त:क्येना: जीवन हना वयाच्वनागुलिं स्वार्थगत प्रवृत्ति भी दुने भयावहं रूपं बलना देय देय दथुइ अभेद्य प:खा:/सीमाया सिर्जना जुजुं वन । पृथ्वी भीगु खः, भीपि भी हे खः धयागु मंका: भावना बलंके मफुत, मबिल । थ्व हे तथ्ययात बिम्बमय जुइक क्वय्या हाइकुइ थथे अभिव्यक्त या:गु दु ।

प:खा: थन छ

प:खा: बुल छ दुने

बर्लिन प:खा: ।

(आनन्द जोशी, १९३६क)

नाका, लँ बन्द

मनू प:खा: मनूया

अस्तित्व युद्ध ।

(आनन्द जोशी, १९३६क)

बिडम्बनाय तक्येना वनाच्वपि मनूत/जिन्दगीत

प:खा:/बार/सीमा व अन्य अवरोध नापं स्वतुस्वया: वनाच्वपि थौया मनूतय दुने छखे ईया गतिया क्रम नापं बिशालता बलना वनाच्वंगु दुसा मेखे स्वार्थ, अहं व थ: जकयात प्राथमिकता बिया वनाच्वंगु पलाखं थ:गु दृष्टिकोण, बिचा:, धारणा न्हिया न्हिथं कयेकुना वनाच्वंगु दु । थ्व स्थिति यात उपलब्धि धायेकि अभिशाप धाये ! थ्व असमञ्जस्यताय तत:मत: क्येना वनाच्वंगु थ्व जिन्दगी विकल्पया लँ मालेगु प्रयास स्वया: सभ्यताया





बिकासया क्रम नाप भनभन पःखाः/बार/सीमा आदिया निर्माण यायेगु वा थन्याःगु संरचना ध्वस्त यानाः चकना वनेगु आवश्यकता महसुस याना वनेत भीपि वाध्य जुयाच्चंगु बिडम्बनायात थ्व युगया तःधंगु बिसंगतिया रूपय् दःवःगु दु ।

जिं थनाच्चना पःखाः

जिं थुनाच्चना पःखाः

जिगु अस्तित्व, 'जि' दुना वनाच्चन -

थ्व युगया बिडम्बनाया धरापय् ।

(आनन्द जोशी, १९३७ख)

बास्तवय् सभ्यताया शुरुइ बस्ती, परिवार तथा म्वायेत अति आवश्यक खाद्यान्न उत्पादन यायेत छ्यलावंगु बुँ व बन्यजन्तुत पाखे खाद्यान्न सुरक्षित यायेत पःखाः/बार निर्माण यायेगु प्रवृत्तिया बिकास जूगु खः । सभ्यताया बिकासया गति नापनापं जनसंख्या वृद्धि व खाद्यान्न आवश्यकता पूर्ति यायेत म्हिगः थंगु पःखाः/बार/छेकवार आदि लिकया नापंया भूमिया अतिक्रमण व उपयोग यायेगु क्रमया शुरुवात जूगु खः । थन्याःगु पूर्वाधार स्थापना यायेगु व ध्वस्त यायेगु वाध्यता बुलुङ्ग तर सशक्तरूपं जीवनया आवश्यकता जुजुं वन । थ्व आवश्यकतां मनु मनु दथुइ छगू ब्यबधान खडा यात, थःगु धयागु स्वार्थपूर्ण प्रवृत्तिया उदय नं पःखाः/बार/सिमा आदिया बिस्तारं सिइ मदयेक मनूतय्त कयेकुंका यंकल, अहंया बिकास व स्वार्थीपन नापं थःत छिंक, जिइक जक म्वायेगु लैय् मनूतय्गु पलाः न्ह्याःवन । थन्याःगु बिकासं युद्ध थन द्वन्द्व शुरु याकल, ल्वापु बलंकल, थः थः दथुइ हे संघर्ष खनेदःवल, बिद्रोह, बिरोध जुल, गुगुं मानवीय इतिहासय् कालरात्रीया रूपय् इंगित जुयाबिल । थ्व पशुत्वया जागरणं व अहंकारं मनूत मिखा दयाः नं कां जुयावन, न्हाय्पं दयाः नं ख्वाँय् जुयावन, म्हुतु दयाः नं सत्ययात च्यूताः मतसे नक्कलि आवरणय् म्वायेगु बानी सयेकल । ईया पलाः नापं मनूतय्गु बानीइ, बिचालय्, ब्यबहारय्, प्रवृत्तिइ, पशुत्वया उदय जुजुं वन । थ्वया लिचः पःखाः दनेगु, बार ग्वयेगु, सीमा किइगु ज्या आदत जुयाः ब्वलन, विषवृक्ष जुजुं विस्तृत रूप काकांवन ।

थौं थ्व इलय् नं

बिकासया दौड नाप

मनुखं थना हे च्वन पःखाः

मनुखं थुना हे च्वन पःखाः

थ्व क्रमयात निरन्तरता बियाः छयेला च्वनेगु ला

न 'बाध्यता'या उपज खः

न म्वायेत मदयेक मगाःगु 'आवश्यकता'या आधार हे खः !

थ्व ला थौं

मनूतय्गु आदत जुया बिइधुंकल !

ई नाप ब्वलना विषवृक्ष जुया बिइधुंकल !

(आनन्द जोशी, १९३७ख)

थौं ला बैय् जक मखु, मानचित्रय् जक मखु, भ्वंतय् जक मखु, समुद्रय् जक मखु, आकासय् जक मखु, मनु मनु दथुइ नं पःखाः ग्वयेगु, थनेगु शुरु जुइधुंकल, थ्व जिगु पक्षयाम्ह, थ्व वया पक्षयाम्ह, थ्व देय्या मनु, व देय्या मनु आदि धकाः मूल्यांकन यायेगु स्वार्थपूर्ण प्रवृत्ति बिस्तार जुजुं वःगु दु । अहो ! थ्व गन्याःगु अभिशाप मनुखं हे बुइकूगु, मनुखं हे थंगु, थन्याःगु मनोवृत्ति, सोचं भनभन कयेकुना वनाच्चन भी दुनेया बिचाःया सर्गः । संकीर्णतां पिहां वयाः हानं संकीर्णताय् कयेकुना वन भी दुने बुयाः, ब्वलनावंगु बिशालता ! थ्व हे थौया दकसिबे तःधंगु बिडम्बना, अभिशाप धायेमाः । आः हा कया वनाच्चंगु थन्याःगु स्थिति, पशुत्वया अतिक्रमणं मोक्ष जुयाः न्ह्याःवनेगु गथे ? थ्व हे बर्तमानया दकसिबे तःधंगु न्हयसः खः ईया क्यानभासय् !

थ्व इलय् जि

छगू ग्यानापुगु आशंकां त्रस्त -

थ्व विषवृक्षं

कन्हेया पुस्ताया बंशाणुगत गुण नापं एकिकृत जुया

थःगु अस्तित्व स्थापना याना यंकिगु खःकि ?

.....

कन्हे मानवीय पहचान तत्व मध्यय्

छगू पहिचानया अंश जुजुं वनीगु खकि ?

.....

छु आश्चर्य !

खयेफु

अहो ! आशंकाया रापं गपासकं पूगु जितः थौं !

(आनन्द जोशी, १९३७ख)





प्राथमिकता बिया: सम्पादन याना वनेमा:गु कार्यक्रम

(१) बिकासया श्रृंखलागत गतिया सिलसिला नापं प:खा:/बार/सिमा निर्माण वा ध्वस्त हे याये मज्यू ला धाये मज्यू, छायेकि गुलिखे देसं न्हूगु सिमा ग्वया: नं बिकासया गतियात दुत्तरं न्ह्याकूगु दु, गुलिसिनं थ:गु धयागु भावना बुझका:, बलका: उन्नतियात तीव्र या:गु दु, थथे हे गुलि देसं सीमा चिइका: मका: लँय् न्ह्या:वना जनताया आवश्यकता पूर्ति तथा बिकास यानावंगु दु । ख: थन्या:गु संरचना निर्माण वा ध्वस्त यायेत समष्टिरूपं बिचा: याना: मूल्यांकन याना: जक कार्यान्वयन याना वनेमा: सिर्फ थ: दुने दनाव:गु अहं व स्वार्थ भावनाया अधिनय् च्वना कार्यान्वयन याये मज्यू । यदि हथासं, लापर्वाही रूपं कार्यान्वयन यानावन धा:सा बाँमला:गु लिच्व: पिहां वया: देय्, जनताया जीवन तक नं संकटय् ला:वनेफु । उकिं थन्या:गु पूर्वाधारयात कार्यान्वयन याये न्ह्य: थुमिगु आवश्यकता, थुमिपाखें जुइगु सम्भावित प्रभाव मूल्यांकन यायेत मा:गु नीति व कार्यनीति तर्जुमा यायेमा: । थन्यागु नीति, कार्यनीति जनसहभागिताया आधारय् कार्यान्वयन याना वनेगु पाखे प्राथमिकता बिइमा: । भीसं बर्लिनया प:खा:या इतिहासयात त्व:मंके मज्यू ।

(२) थौया मनूतय् दुने बलना वनाच्वंगु अहं, स्वार्थ प्रवृत्ति व थ:त जक न्ह्याबलें प्राथमिकता बिया वनेगु बानी प:खा: /बार /सिमाया निर्माण वा ध्वस्त यायेगु प्रवृत्ति वृद्धि जुजुं वनाच्वंगु दु । निश्चय नं थ्व श्रृंखला अभिशापपूर्ण ख:, थ:पिसं हे निर्माण याना च्वनागु वा थना च्वनागु व सोच बिना कार्यान्वयन याना वनागु ज्याया लिच्वलं तयार जुजुं व:गु धराप ख:, गन थौ नापं कन्हें नं भीगु तुति स्वचाना वनीगु स्पष्ट खनेदु । थौया ई बिशेषयाना भी दुने बलना वनाच्वंगु बिस्तृततायात चकंका: मका: रूपं विकास याना वनेमा:गु अवस्था ख:, थ्व इलय् यदि प:खा:, बार, सीमाया निर्माण अथवा ध्वस्त यायेगु अति आवश्यक जुसा जक कार्यान्वयन यायेगु पाखे पला: न्ह्याकेमा । थन्या:गु सोच, धारणायात बिकास यायेत पूर्वाधार दनेगु वा ध्वस्त यायेगु सम्बन्धि बिस्तृत बोध

याकेत बिभिन्न कार्यक्रम न्ह्याकेमा:गु दु, जनतायात सजग, सचेत यायेगु आवश्यक दु । सकारात्मक सोच व एकिकृत बिकास अवधारणा अनुरूप न्ह्यावने फ:सा जक कन्हें भीगु अस्तित्व सुरक्षित जुइफइ ।

सन्दर्भ सफू व च्वसु :

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डा. आनन्द जोशी १९३३, दन, छं प:खा: १, 'बार' दुने ख्य: ८५, च्वापु लँय्, बन्द, नं. १०७, न्हूगु दिशाया जि : चेतनाया लबु, रुबरिक, यँ ।

डा. आनन्द जोशी, १९३४, 'जि' सीमाहीन, ८, ड्याम दन छ १४, समद्रय लबु ५०, सर्ग: : थ: हे विस्तृत, रुवरिक, यँ व कुत: पिकाक, खप ।

डा. आनन्द जोशी १९३६क, गुँ चल: वन, ६, प:खा: थन छं १५, बाढी लँय्, फलय्, ६२, नाका, लँ बन्द, १, लँय् छं पिल कँ, ११, नाकाबन्दी, घालं बुझ्कूगु लँ जि, जिगु पला:, रुवरिक, यँ व कुत: पिकाक, खप

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डा. आनन्द जोशी, १९३७क, भुखाय्या पन्जाय् लागा व जीवन बिम्बमय अनुभूति हाइकुया क्यानभासय्, न:लि, दँ १२, ल्या: ५, थ्यंल्या: १०७, पेज १९ - ३२

डा. आनन्द जोशी १९३७ ख, प:खा: थनेगु/ थुनेगु क्रम: बिषवृक्ष - छगू अभिशप्त लिच्व:, थौकन्हें, दँ, ल्या:, थ्यंया:, पेज - Deane and David Heller 1962. The Berlin Wall, Walker and Company, Newyork, USA

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उद्यब मारके
नेवाः

फोन कल

जीवनय् गुलि पासापि दयेकाःगु खः, व जिगु अमूल्य सम्पत्ति खः । थौं व अमूल्यगु सम्पत्ती ह्यास जुजुं वनाच्चगु जि सर्ज्यान्त अनुभव याना च्वना । उकिं केशरमानया छगू टेलिफोन कलं जित मि पुगुथें जुयाः जिं थौं छुं च्वयेगु आँत याना ।

थ्वहे ने.सं. १९३७ चौला गाः सप्तमी तदनुसार बि. सं. २०७४ चैत्र २४ गतेया शनिवाः । सुथय् पासापि नाप च्या त्व त्वं गफ यानाच्चना । मोबाइलय् फोन वःथे च्वनाः म्हिचां मोबाइल लिक्काः स्वयाः । अमेरिकाया अपरिचित नम्बर जुयाः जि भतिचा अकमकय् जुल । हेलेो धयां सः ध्वामथुयाः हानं हेलेो धया । अजनं सः ध्वामथुयाः रंग नम्बर जुइ धकाः फोन तयाबिया । पलख लिपा हानं फोन वल । हेलेो धयां - मिसाम्हेसिया सः वल । तर सः त्यामजियाः हानं फोन तयाबिया । हान नं वहे नम्बरया फोन वल ।

“जि केशरमान, अमेरिकाया शिकागो, छि फलाना मखुला ?” बल्ल सः त्याजित । केशरमान धायेमात्र जि भसंग वन । कलेजय् ब्वनाबलेया पासा । थथे धायेगु स्वयाः नं नेपाल भाषा व साहित्य मात लगेजुगु ईलय्या पासा धाःसा अज बाँला जुइ । मात नं म्हो जकया मातला, “पिजाः” नं कयाः मात लगेजुम्ह कबि दुर्गालाल स्वयां म्हव मजू । ब्वनेगु हे त्वताः साहित्य सम्मेलन, गोष्ठी, जुलुस, न्हयसः लिसः कासा, छधाः प्याखँया धेधेबल्ला, बिराट नेपाल भाषा साहित्य सम्मेलन आदि इत्यादिलय् लिमलाः फमलाः जुईगु गुलि मज्जा वः । उकिसनं अन्तर क्याम्पस नेपाल भाषा साहित्य सम्मेलनय् व थी थी साहित्य सम्मेलनय् ब्वःति काकोपति सिरपाः लाईबले भन हे मज्जा । सम्मेलनय् च्वसूया समीक्षकपिसं जिगु च्वसूयात च्वछायाः न्वचू बिईबले दः मेगु छु माल ? जि अपायद्व थपायद्व हे मरु । अलेला जिगु तुतिई पपू बुयावैगुला जुहे जुल ।

बिद्यार्थी जीवन ला खः । मां बौया छ्यने छुस्या सिया नये दुगु जमाना । ब्वनेगु बाहेक मेगु जिम्मेवारी छुं दुगु मखु । ब्वनं ब्वंगु खःथे च्वकाः कपि छगू पाईटया म्हिचाय् स्वचायेकल, कलेजय् वनेगु धकाः छैनं लुसुक पिहाँवल । ब्वला

ब्वनेगुहे खः तर मेमेगु कलेजय् हे - छु कलेजय् वन, गुगु कलेजय् वन सुनानं छु स्यू ? बहनी लखतरान जुइकाः छेय् वयेबले छेच्चपिसं स्वये जि खुब ब्वनाः थाकेजुइका वल धैथे मानेयानाः साःसाःगु भिभिगु नकीगुबले दःला सोह्रय सत्र ।

छे वनेवं जा बू । छेय् छु दु, छु मदु, छु मचाः मगाः - अ छु स्वये म्वाःगु व जुनीया खँ ल्हानाः ब्याःगु हे मखु । उबलय्या व आःया ई ब्यः लुमसे वइबले आकाश जमिन ति हे पाः । असंया सा थें ध्वदुथाय् दुब्बा वंसां नं छुं रोक तोक मदु, आः जुलं मू छकः पुलेत नं जःखः मःवःसे मगाःगु । जीवन धैगु बिधार्थी जीवन हे खः । खँ लुममं भसुका वै । हानं छकः बिधार्थी जीवन हनेदुसा गुलि ज्यू, मां बौपिनिगु छत्रछायाय् छकः हानं जीवन हने दुसा गुलि ज्यू धैथे नुगः खुलुखुलु मिना वइ । गुलित नं जि नेपालभाषा, साहित्य व संस्कृति व मेमेगु सामाजिक ज्या सना, व फुक्क बिधार्थी जीवनकालय् हे खः । वहे जीवनकालय् जिं यक्व पासापि नं दयेका, वहे पासापिनिगु सग - संगतं गन, गजाथाय्, गजागु ब्यबहार यायेमाः, गुकथं खँ ल्हायेमाः धैगु यक्व सयेका सीका । बिशेष यानाः उबलय् हे खः - जि गजागु च्वयमाः, गुकथ च्वयेमाः, स्वैगु लागी च्वयेमाः धैगु आःपालं ज्ञान कया । प्रगतिशील साहित्य छु खः थुइका । प्रगतिशील साहित्य धायेमात्र छुं राजनीतिया खँ नं वःगु हे जुल - वया अध्ययन नं याये खन । उकिं उबले ब्वनेगु ईलयनं उखे थुखे सनाः बाँलागु डीभिजनय् पास जुइ मफुसा नं दः छति पस्ताय् चाःगु मरु ।

“ज्वजलपा, बिमलजीया पौलय छिगु फोन नम्बर खनाः फोन यानागु । छि थौं कन्हे च्वयेगु यानाः मदिल थें । थन अमेरिकां पिदनिगु शिकागो नेवाः पौ स्वया मदियाला ?” केशरमानया सः ध्वाथुइक तायेदत ।





“अह जिंला पौया नां थौ हे तिनी न्येना स्यू ।” मछाः मजूसे लिसः बियाः ।

“काः अथे थ्यंक बेवास्ता याये मजिल नि । जिमिसं न्हयय्गु ल्याःतक पिथने धुन । आः नभेम्बरय् मेगु ल्याः पिथनेगु ग्वःसा दु, छिगु च्वसू छपु दुथ्याके माल । थ्व ३० अप्रिलया दुने थ्येनीगु कथं च्वसु छपु छ्वया हयादीमाल ।”

का आः जुल फसाद । पासापिसं गजाःगु मायां गनं निसैं लुमंकाः ईनाप याना हइ तर थःत धासाः खिचायात घ्यः मनी ।

“कुतः याना स्वये ।” जिं आत्मग्लानि थुलि हे जक धायेफत ।

“छिके दुगु प्रतिभा अथे तया तये मजिलका । छिगु इमेल आइडी छकः धयादिसँसा । जि “शिकागो नेवाः” पौया ल्याःत छोयाहये ।”

जि जिगु इमेल आइडी बिया ।

“का सा जिगु ईनापयात आसाद्याका दीमते खँला । सुभाय् ।” फोन तयाबिल ।

धया गथे खः, अथे हे केशरमानं मेल छ्वया हल । मेल स्वं स्व जिला वातां जुल । पौया साजसज्जा, गेट अप, डिजाइन तसकं बाँला । बिज्ञापन नं उतिकं दु । नांःजापि च्वमिपिनिगु थीथी च्वसुत नं दुथ्यातःगु खनाः छखें जि तसकं लयताःसा मेखें दः हिनताबोध नं जुल । बिदेशय् च्वं च्वंपिसं ला थःगु भाषा, साहित्य व सस्कृतिया लागि थथेभनं मेहनत यानाच्चगु दु धाःसा, जि थःगु देशय् च्वनाः नं छु याये फतलय् ? बिलकुल शुन्य ।

केवल छगू फोन कलं जिगु नुगलय् थुंदित । प्याकुतिं न्याःगु थें नुगः सिल्लल्ल मिन । गुबलें मजू थे सारै सुख मन्त । अथेला थ्वयां न्हयो यक्वः अग्रज व पासापिसं जितः ग्वाःकेत मस्वःगु मखु । खँथाय्पतिं छुं याये माल, च्वयेगु ज्या त्वःते मजिल, थःगु भाषा, साहित्य व सस्कृतिया लागि फूचाःगु सनेमाल धकाः धाइ । न्हापा याना वैगु च्वयेगु ज्यायात

हानं न्ह्याके माल । सःस्युपि हे सुम्क च्वन धाःसा न्हूपि गनं वइ ? नानाकथं दः सम्भे यायेत स्वः । तर छिनार जुयाः जि मुसु मुसु जक न्हिलाः जिलला, त्वहः मदु त्वहः चिनाः जिल, न्ह्याथे यानाः नं उम्के जुइगु । गुबलें गुबलें ला पासापि तापाकं खन धायेवं लें हे पाका वनें न नं - खुँ बिस्सु वं थें । गुलि पासापि ला अफिसय् वयाः नं, छेय् वयाः नं धर्ना हे ब्यू वःगु अनुभव नं दु । छन्त टिभियापि छ्वया हयाः अन्तर्वार्ता कायेके हयेला धकाः लोभ नं क्यंगु खः । तर जिं थःत थम्ह हे थने मफु, न त ग्वाके हे फु । न च्वयेगुली ल्हाः न्ह्याः, न त छुं ज्या खँय् ब्वःति हे कायेफु । जि थःगु पहः खनाः थः हे हीमी चाः ।

च्वयेगु छकः त्वःते धुकाः हानं शुरु याये तसकं हे थाकु खनी । च्वयेगु त्वःते धकाः त्वःतागु नं मखु, अथे अथे च्वये मफुगु जक खः । ब्वने सिधेकाः जागिर नया, ईहिपा न जुल । छुं मयासे, छुं जिम्मेवारी मकासे मोज मस्तिं नया च्वनाम्हेसित छकलं जागिर व ईहिपा लिपाया जिम्मेवारी नितां क्वःबी माःबलय् अबुया बिहा हे खन । सुथ न्हापनं कलेजय् हुं, न्हिनय् ट्राभल्सय् - लिहाँ वयेगु ठेगान मदु । अक्सर बहनी लिबाक्क जक छेय् थ्येनी । निगू जागिर नं प्राइभेट जूगुलि सासः फीगु फुर्सद तकं मदु । गुबलें गुबलें ला शनिवाः खुन्हु नं अफिस वनेमालेयो । उजागु ब्यस्ततां च्वयेगु मनसाय दुसानं च्वये मफुत, च्वयेमाः धैगु जिम्मेवारी बोध जूसांन जि लाचार, ध्यबा कायेमापिसं थें च्वमि पासापिसं लिनुमतु लिइका जुइ माः । दकलय् दुःखया खँ - बिद्यार्थी जीवनय् गुलि पासापि दयेकाःगु खः, व जिगु अमूल्य सम्पति खः । थौ व अमूल्यगु सम्पती ह्रास जुजुं वनाच्चगु जिं सर्ज्यान्त अनुभव याना च्वना । उकिइ केशरमानया छगू टेलिफोन कलं जितः मिं पूगु थें जुयाः जिं थौं छुं च्वयेगु आँत याना । करीब स्वीदँ लिपा च्वयेगु शुरु याना । गुलिं खँग्वःया ज्ञान म्हेव जूगु थें, बाक्य मिलय् मजूगु थें, ब्याकरण अशुद्धगु थें, कथन ग्वयेमसःगु थें, नाना कथंया शंका - उपशंका दुसानं, जूगु जुइ - च्वहे च्वये धकाः धृष्टता हे यानागु जुल ।

भाजु उद्वब मास्के रूपया नांजाम्ह निबन्धकार खः । वय्कलं नैपाल भाषाया साहित्य सम्मेलनय् निबन्ध च्वयाः यक्व हे सिरपाः त्याका दीगु दु । वय्कःया न्हापांगु निबन्ध ‘जैन्नी’ नैपाल सम्बत १०८७ सं ज्वला न्हाय्कं ल्याः ६ सं पिदंगु खः ।



म्ये

१

यःमाँ स्वरे व चखुँचा
जितः स्वयाः हाःगु
सुथ न्हापां दना वयाः
मस्यु छु छु धाःगु ।

चिरि चिरि वैगु सलं
मस्यु म्ये छु हाःगु
भुरु भुरु ब्या वया
गनं जिथाय् वःगु ।

लुचु लुचु पलाः छिनाः
चा चाः हिला जूगु
प्याखँ जकं हूगु खःला
गुलि हिसि दुगु ।

२

बैस जिगु फुना वन
शक्ति नं स्व सुना वन
आसाकुति जीवन थ्व
छु छु इच्छा याना च्वन ।

थःत थम्हं क्वबिइ मफु
नुगः जि ख्वया च्वन
ज्वलिं ज्वल पासापिनं
त्वता त्वता वना च्वन

सकसितं दुःख जुल
कल जितः ताहा त्वचं
दिन छ्वये गुलि थाकु
नुगः पिपि च्याना च्वन ।

३

छन्त स्वयाः जिगु मिखा
छंथाय् त्वता वया जिं
गनं वनाः स्वये म्वाल
मिखा हे छन्त बिये धुन ।

मदु जितः सुं नं मदु
छ हे छम्ह जुया च्वन
मनं मखं गन वने
छ मदयेक जितः थन ।

दुने दुने जिके दुने
छन्त जिंला स्वने धुन
जिगु नुगः धुकुधुकु
छ हे जक जुया च्वन ।

४

जिगु माया दःसा छंके
मलाः छता धाये मते
जितः बिये माली धकाः
नुगः छता स्याये मते ।

जि सी धुंकाः जितः धकाः
भाग छता तये मते
मदये धुंकाः जिथाय् वयाः
सिति ई स्व छवये मते ।

मनया खँ धाये धुन
दुःख छता ताये मते
माया दया मतिना थ्व
म्हानां च्वनी गथे त्वते ।

मुक्तक

१

गनं निस्सं गन तक्क
जिगु धैगु ?
फेतूसा कुच्छि जुल
ग्वतुसा प्यकुत्या जुल ।

२

धै दिसँ
म्हिगः गन ?
थौ थन ।
कन्हे गन ?
जीवन ।

३

परकाः परकाः भुतुमालि
थःत जिं गुलि ब्वये ।

४

जि म्हाः ई लिस्स वने
व वनी जितः मपिसे
अय्न् जि फुना च्वन ।

५

मचा बले जि
मचा हे जक
जुया च्वन ।
जिं थःत खंबले
जिला बुरा
जुया च्वन ।
ल्याय्म्ह ला जि
गन गन
तना च्वन ।



नारि बज्र बज्राचार्य
नेपाः

भ्राजु नारि बज्र बज्राचार्य नेपाल भाषा रूयल्य सकस्यां महस्यूमह ब्यक्ति खः । वय्कः सफू धुकूया
हामा खः । वय्कलं कविता, बाखं व निबन्ध च्वया दी । वय्कःया न्हापांगु पिथना कविता
'छयंया छुमा' नै.सं. १०८८ सं ब्वसल पत्रिकाय् पिदंगु खः । दकल्य न्हापां चित्तधर सिरपालं
वय्कःयात नै.सं. ११११ सं हंगु खः ।





शिकागो नेवाः

शुद्धमा सिंगना
नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिन्त भिन्तुना !

Happy New Year Nepal Sambat 1139



Dr. Subarna Pradhan
and
Cecilia Pradhan
Downers Grove, Illinois





अहो !

माणिक उराय्
नेपाः

रबिन सरं द्रष्टि द्रष्टि वंगु न्यापाः बिइ । हकनारांया ल्हाः थरथर खाः घेबा फया काःठ्ठेसिया । मिसां वं मचायेक हे ख्वबी सररर बाः वल । वं छुं हे धाये फइ मखु । लँचा ज्वलं मिसाया ख्वबि हुल । “का म्वाल ख्वया च्वने । धन्दा काये म्वाः जि द हे दुनि । बरु छुं माःसा जितः धा ।’ हकनारांया ब्वहले छकः उसिसि यात । “आः हुं । छवाः लिपा जिगु अफिसय् वा विह ।’ हकनारां अनं लिहां वइ ।

“सिलला छिं, नापं च्वम्ह हकनारांचा वँय् जुयाः मेन्टल अस्पतालय् यंकल हँ ।”

राजमान बेलि यायेत बँय् लानातःगु सुकुली छु फेतुल वया तिरि ज्ञानथकूँ खँ न्हयथन । पलख ला राजमान वाताहां जुल । वइगु म्हुतुं छुं हे पिहां मवल । न्हयपुइ हकनारांया ख्वाः जक लुया वइ च्वन । ज्ञानथकूँ हाकनं थःगु खँ स्वाकल ‘थुलि जुइ धकाःला जिं न्हापा हे स्यू, बिचरा हकनारां । गुलिजक सहयाना च्वन का । माँ अबु मदय् धुंकाः नं गुलियात वं छँया निति । आखिरे स्व, थथे जुइत हे मखा म्वाणाच्वंगु ।’

ज्ञानथकुंया म्हुतुं मदिकक खँया खुसिबाः वःगु वलं, तर राजमानया न्हाय्पनय् छुं हे दुहाँ वंसा खः । वया मिखाय् हकनारांचिया जिन्दगीया बाखँ धकिं बुलुहुं चाला वल ।

हकनारां, धात्थेया नां हर्षनारायण । वया छँय् माँ अबु, व अले तता छम्ह केहँ छम्ह । मुक्कं न्याम्हसिया परिवार । मचा बलें निसैं आखः ब्वने फु । उकें व सकसिया मिखाया नगु । खास तःमिपिला मखु । तर अय्सां नयेत हे मगाःपिं नं मखु । हकनारांया अबु प्रेमनारायण, अर्भक यइपुक्क धायेगु खःसा पेनांचा । छगू सरकारि अफिसय् कार्यसहायकया जागीर । याक चिया तलबं उबले न्याम्हसिया नयेत यक्कौ

गाः । अले माँम्ह सरस्वति । नां गथे ज्या नं अथे हे । ल्हातय् हे शीप दुम्ह । याये मसः धैगु छुं हे मदु । छँय् च्वनाः थाज्या यानाः भचा भचा आम्दानी नं याः । उकें छँया खर्च मगाःमचाः मजू ।

हकनारां व राजमान निम्ह नापं एस.एल.सि. पास जूपि । हकनारांया तता लक्ष्मी धाःसा बांलाक्क आखः ब्वने मफु । इलय् ब्यलय् म्हं मफया च्वनीम्ह लक्ष्मी न्यागू तगिं तक जक ब्वनाः त्वतल । छे मांयात ग्वहालि याइ । किजा हकनारां व चीधिम्ह केहँ कबितायात सुसाकुसा याना ब्वलकेत माँ ब्वाया तिबः जुया बिल ।

हकनारां कलेज ब्वना च्वंगु इलय् वया मां अबु छगू तःधंगु एक्सिडेन्टय् लाना मन्त । हकनारांया कर्मय् मलः जूवल । छगू धुंकाः मेगु हाथ्यां जीवनय् त्वःतुगु हे मखु ।

मां अबुया लत्या सिधयेकाः हकनारां थः अबु कना तःम्ह हाकिम रबिनलाल सरया थाय् छकः दुस्वः वन । रबिन सर छँय् हे दी खनीइ । हकनारांयात खनेवं थःहे भाःपाः “वा वा हकनारां, पलख च्वँ न्हि” धका दुहाँ भाल । हकनारां अन हे भूवाताहां दना च्वन । न्हापा हे पेनांचां हकनारांयात ‘स्व बाबु, गनं छु कथंया आपत बिपत वल धाःसा छ तप्यंक जिमि हाकिम सरया थाय् वनाः खँ ल्हाःहुं ।





तसकं हे नुगः तफाःम्ह खः वयकः । छु न छुं ग्वाहालि अवश्य याना दीइ धकाः धया तःगु खः । थः अबुया व हे खँ लुमंकु लुमंकु हकनारां रबिन सरया थाय् वःम्ह ।

पलख लिपा रबिन सर व वयकःया तिरि निम्हं दुहाँ वल । हकनारां नं हाकनं निम्हसितं ज्वजलपा यात निम्ह त्यपू नं ज्वजलपाया लिसः ब्युब्युं 'छाय् आम्कन दना च्वनागु वा थन फयेतु धकाः न्हयोनेसं च्वंगु मेच क्येन । हकनारां मछाःमछाः कयेकुनाः मेचय् फयेतुल । 'छाय् वया हकनारां थन, जिं छुं याये माल ला ?' रबिन सरं न्येन । 'खः सर' थुलि हे जक खँग्वः पिहां वल हकनाराया म्हुतुं । 'का छुयाये माल ले ?' रबिन सरं हाकनं न्येन । 'बाः मदय् धुंकाः आः छेय् जिपि स्वम्ह तःकेहें जक । सुयांहे लजगाः मडु । दुगु फुगु भचा भचा धेबा नं ब्यबहार याना फुत । तता छम्ह न्ह्याबलें मफयेका च्वनीम्ह । केहें नकतिनि फिगू तर्गिलय् ब्वना च्वन । जि नं आइ ए सेकेण्ड यर ब्वना च्वना । जितः छगू ज्या दुसा छेय् भचा भलसा दइला धका छिथाय् धाः वयागु सर' हकनारां नं छगू हे सासलं कन । हकनारांया खँ न्येनाः रबिन सरं धाल 'जिं स्यू छिमिगु छँया अबस्था । छिमि बाः प्रेमनारायणयात जिं बांलाक्क म्हस्यु । उकें जिं छुं अबश्य याये । स्व हकनारां आः थत्थेला जिं छुं धाये मफुनि । बरु छ छवाः लिपा छंगु सर्तिफिकेतत ज्वनाः जिगु अफिसय् वालय् न्हि । अबले तक्क छुं जुइला । धन्दा कायेम्वाः । बरु आःयात खर्च माःसा भचा धेबा ज्वना हुं ।' थः तिरियात 'मैया, हुँ भचा दाँ कया हचिसा ।' मैया म्यादम दना वन । पलख लिपा म्यादम वल । रबिन सरं द्वछिद्वछि वंगु न्यापाः बिइ । हकनारांया ल्हाः थरथर खाः धेबा फया काःम्हेसिया । मिखां वं मचायेक हे ख्वबी सररर बाः वल । वं छुं हे धाये फइ मखु । लँचा ग्वलं मिखाया ख्वबि हुल । 'का म्वाल ख्वया च्वने । धन्दा काये म्वाः जि द हे दुनि । बरु छुं माःसा जितः धा ।' हकनारांया ब्वहलय् छकः उसिससि यात । 'आः हुं । छवाः लिपा जिगु अफिसय् वा न्हि ।' हकनारां अन लिहां वइ ।

भिनुगः दुम्ह रबिनसरया कुतलं हकनारांया ज्या दत । मेहनति हकनारां, अबुम्ह थें हे । ज्याकुथिइ सकसियां यः । हकनारांया कुतलं छँया लकस भचा बाँलाना वल । हकनारां राजमानया तसकं मिले जूम्ह पासा जूगुलिं वं राजमानयात थःगु छँया फुक्क धैथें खँ कनेगु याना तःगुलिं हे जक थ्व खँ ।

राजमान त्वले जुया च्वंगु खनाः ज्ञानथकू हाकनं न्वात 'छु जुल छितः? बेलि ख्वाउँसे च्वने धुंकल । छु त्वले जुया दिया । आः छिं छुं याये फैगु मखु थें । वया कर्म हे अयागुका ।'

थौं सुथय् हे जक राजमान व हकनारां अफिस वनेत नापं रत्नपार्क तक वंगु । अबले तक ला छुं हे मजूमह तर आ वया थ्व खँ न्येनाः राजमान पत्या मजूमह खः ।

'मखु ज्ञानु, छु जुगु ले हकनारां चित?' राजमानया मन मच्चं । 'छु जुइले आः ? न्हाचः न्हिनय् अफिस वनाः लिहाँ वःम्ह हकनारां थःगु दराज ह्वातां चाःगु खना आत्ते जुल । भचाभचा याना थः केहें बिया छ्वयेत धकाः मुंका तःगु धेबा व तिसा ज्वलंत छुं हे मडुगु खन । उसायँ मदयाः ग्वःतुला च्वम्ह ततायाके न्येना स्वलं ' न्हाचः केहेंचा छकः दुहां वःगु ख । आम्कन कोथाय् नं वंगु ला खना धाल थें ।' तताया खँ न्येनाः हकनारां नं थः केहेंया कोथाय् स्वःवन । तेबुल छने छकू पौ वयागु हे नामय् च्वया तःगु खन ।

"जि यम्ह दाइ, जितः क्षमा याना दिसँ । जिं थः यज्जु नापं जीवन हनेगु ताःतुना । अले आम्कन दराजय् जिगु ब्याहाया निती धकाः दयेका तःगु तिसा व धेबा जिं ज्वना वना । खय्तला जिं बाँलाःगु यानाला मयाना जिं मस्यु । तर आःया परिस्थितिइ जिं थ्वहे छगू जक लँपु बाहेक मेगु मखन । छाय् धाःसा जि जिमि यज्जुया मचाया मां जुइन । स्वला फुनाः प्यला क्येन । थ्वहे खँ याना जिं दाइयात थःगु ख्वाः क्येनेगु साहस याये मफुत । अले जिं थ्व दुस्साहस याना । ज्यूसा जितः लोमंका दिसँ । छं केहें अमि ।"

भ्राजु माणिक उराय् नैपाल भाषा साहित्य रूयःया बाखं च्वमि खः । वय्कःया 'दौहलपा' बाखं सफू नैपाल सम्बत १९३३ सं पिदंगु दु । वय्कलं 'हाकु सुपाँय्' व 'भ्रजः मिखा' निगू नैपाल भाषाया संकिपा निर्देशन, सम्पादन व रक्तीप च्वज्या याना नं दीगु दु ।



नेपाल सम्बत १९३९ या

लसताय् सकल नेपाःमिपिन्त

झुवन्मा सिंतुना

Happy New Year
Nepal Sambat 1139



Raju, Sumita,
Shraddha, & Rosie Maharjan
Indianapolis, Indiana

नेपाल सम्बत १९३९ या

लसताय् सकल नेपाःमिपिन्त

झुवन्मा सिंतुना

Happy New Year
Nepal Sambat 1139



Wendy and Sharda Thapa
Chicago, Illinois

न्हयो मय्जु



प्रमिला बज्राचार्य

नेपाः

अय् न्हयो मय्जु थौं कन्हे छ
जिथाय् मवसे गन वनागु
जिला छन्त धैगु मदु छुं
अय् न छ छाय् तंचायागु ?

हाय्के मते दः ख्वय्के मते
छ मदयकं जि गय् म्वायेगु ?
कोति बिन्ति दु छन्त जिगु
जितः त्वता वने मते बा ।

छ वै धकाः विश्वास यानाः
जिगु मिखाया खापा चायेका च्वना
दया यानाः माया यानाः
वा रे जितः लुमंकाः छं ।

मय्जु प्रमिला बज्राचार्य छम्ह कवियत्री खः ।
वय्कःया कबिता इलय् ब्यलय् पत्र-पत्रिकाय्
पिदना च्वंगु दु ।





शिकागो नेवाः



नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिन्त
द्वाब्दा सिंरना
Happy New Year
Nepal Sambat 1139



Unic Group Investment LLC

A Real Estate Investment Company, Estd 2014

139-143 Prospect Ave, Mt. Prospect, Illinois 60056

Tel: 224 236 2650



Newa American Dabu/32





प्रकाशमान शकल नेपाः

आयुषमान प्रमिति मनुमहं गुभात १८ दयावचौन मेपि परचक्रयात देव सतले थेनेवं सौतं देव दरसन मविवः देवया लाहातमदुः तुतिजक मिलेयानाः सर्वांग त्वकपुयादुनियायात दर्शन बिलः उषुनुंतु महाराजया थास वनाः मुलया समाधिराजः गुरुः कोचिया जोतिराज प्रमितीं म्हं ६ वाना व जाहेर या वनः वं साथि शुनु कर्नेर घरवतः जमा धानि ७४ ।।

ॐ नम श्री उग्रतारायनमः ॥ थो नं न्हपा ग्वेलसं मजुगुः वंसाबलिसं जुया मवांगुः श्री ३ मनिचुरपरवतस विराजमान जुयावः थिरं चोना विज्याकमहः श्री प्रमेश्वर म्हासुख्वालमाजुः सिगिनिः व्यागिनीः चैत्यः बशुंधराः पामितंः सकल देवताः अभय जुयावंगुः दिनः नित्य २ होमहोमादि याय माला व चोंगु अगिनिमुथः षमिदनाव भंदार समेतः मि छोया वंग दिनः स्वस्ति श्री त्रीभुवन विक्रम शाहाया पालस जुगूः श्री ग्रहला वियः १७२८००० कृतयुग प्रमामी १२९६००० चैतायुग प्रमानं ८६४००० द्वापर युग प्रमानं ४३२००० कलियुग प्रमानंः तन्मधेगतकालि ५०१५ सेष भोग्यकलि ४२६९८५ अथास्मिंः शुभ संवत् १०३५ सालिवाहने सम्बत् १८३६ बिक्रम संवत् १९७१ अस्मिन वर्षे राजा भृगु व मंत्रि चन्द्रः सस्य सो गुरु ३ धानेस्व भौम ४ मंधेस रवि ५ र से स्व सनि ६ निरसेस्व बु (७) ? फलेस्वरवि ८ घने स्व बहा ९ दुर्गे सो रविः १० एतेदसाः धिकारेन वर्ष नामः स्वस्ति सम्बत् ६० क्षय नाम सम्बत् सरो प्रवेसः अथह माघः कृष्ण या ७ शुक्रबार हस्तानक्षत्रः अमृतयोगः थुपुनुयादिनयाः आंदानागजि घरि १४ शुभ बलासः अभयजुल हमा २ गु तुक्रा लाहा तुति ब्याकां हाया वान (पर्मेश्वरीया) पर्मेश्वर म्हं काया यनाः चंद्रस्यन माहाराजाया सतलस तलः

अभय, जाँच, न्यासः पिठपूजा आदि जात्रा न्याःगु बि.सं. १८७१ म्हासुख्वाल माजु प्रभृतिं देगः मिन्वःगु खँ



थ्व शुनु आयुषमानया देवपाल जुल । आयुषमान प्रमिति मनुमहं गुभात १८ दयावचौः मेपि परचक्र यात देव सतले थेनेवं सौतं देव दरसन मविवः देवया लाहातमदुः तुतिजक मिलेयानाः सर्वांग त्वकपुयादुनियायात दर्शन बिलः उषुनुंतु महाराजया थास वनाः मुलया समाधिराजः गुरुः कोचिया जोतिराज प्रमितीं म्हं ६ वाना व जाहेर या वनः वं साथि शुनु कर्नेर घरवतः जमा धानि ७४ ॥ मुल भंडारसः सिज पिला ग्वल २ तेपग्वल २ कोचाव्गल २ सदवगु लु, वह, हेरा मानिक गहना व्याकंः थाकलि समाधिराज बेसत गंगादासयात थ्वते व्याकं जाचयानाः चन्द्र समसेल माहाराजाया सतलसः भंदार कोथा छगु दयका जिंमा २ म्हा स्यातं सहि छाप याना जिंमा बिया तलः पिन्हु दुषुनु थाकाली आयुषमान गुरुं कोचिया कूलरत्नः प्रभितिं देक्षादको चोनापि म्हं १३ चोनाव देवयाके छु छु दुमदु स्वया जुलः देक्षा मदुपित दरसन अभितर मकेनः वनंलिं छु छु या म्हं २ देव पियकातल जुल शुम्भ ॥

मिति माघ शुक्रया १३ शुक्रबार थुपुनु श्री ३ म्हासु ख्वाल माजु यागु पुरश्चरन चोन धर्मपाकोसः समाधिराजः आयुषमानदः कनकवज्रः कांछाः गुरुः थोतेडनडा थाकालिंः जोग यागु दिनः ॥

मिति फागुन कृश्न ५ वृस्पतिबार उत्र फागुननक्षत्रः ड्रास पिकाल जुलः ॥

थुगु च्वसू च्वमि पाखें गथे वःगु खः अथेहे न्हयब्यागु जुल - सम्पादक





मिति फाल्गुन कृश्न ५ बृहस्पतिवार उत्र फागुनि नक्षत्रः शूलयोगः कौलव कर्नेः श्री शूर्य दिन २२ गतेः दिनगत घरि ९ फीनाव श्री ३ म्हासुखालमाजुया न्यास पिकालः थाकालि समाधिराजः आयुषमानन्दः कनक बज्रः कांछा गुरुं ५ त्रिथस जल काल वंषि मुलया हर्षरत्नः कोचिया ज्योतिराज ईलाया ईथुया पुस्पबज्र ब्हाकया गलिषा हेरा मनि तकि षुसिया लषः डास घलस हवगुः ॥ निवाःयादेस भो छेस च्वंषि म्हं १० यादेश कोहिति बाहालया चित्रकारि म्हं ५ पुनरत्न दुवार या जजमान जुल शुम्भ ॥

मिति फाल्गुन कृश्न ९ अनुराधा नक्षत्रेः ध्रुवयोग्यः श्री शूर्य दिन गत घटि ७ फिनाः सोमवार षुनु ह्यासुष्पालमाजुयागु न्यास पिकालः अग्निनं भष्म जुयाव न्हापायागु दवगु जंत्र जीवनदान वियाव तवगु मदुसानंः देवः थापनाः न्हिथं २ नित्य पुजायानाः चैत्रः बशुधारा प्रभितेदेव स्वम्हं न्यास पिकालः समाधिराजः आईषमानन्दः कनकभद्रः कांछ गुरुंः मूलया हर्ष रत्न इथुया बाबुकाजी ईलाया नानिबावु कोचिया ज्योतिराज ब्हाकःया पुष्पबज्र मुलया थोपि षुम्ह गुभात त्रिथस लष न्याघलसत यत ५ गु त्रिथस लषकाल वंषिः तकियागु लष हेरामनि गसियाम्ह पुनरत्न दुवान्या जजमान जुवम्हः देव चंद्र सेन माहाराजाया सतलस छु त्रद्या ... पुर्व स्वका देवतलः ॥

मिति चैत्र कृश्न ३ बृहस्पतिवारः हस्तनक्षत्रः श्री शूर्य उत्रायनेः सिसिरऋतुः कुमांक्रतो दिन २१ गते घरि ९ जावेवेलस म्हासुष्वा माजु प्रतिष्ठा यायत अहोरात्रिजग्य यानाव मिस्वनेत साहितः जग्य यानाव मि स्वनः क्षपां १ भोज गुरुपुजा नास पुजाः ॥ दुवारया पुन रत्नः दाकमि बागविर आवा शूम्भ ॥

मिति चैत्र कृश्न ७ रोज स्वमवारः स पिठ पूजाः श्री या ठास सं पंचांकुसः पूजाः दुथुमलाः ब्रम्हाइनिः साधुकुलां रुद्रायनिः दिपस च्यामद्रा वादल स बाराहिः इतालामा ईन्द्रयनिः सरंष्वासच कुमारि ईविचास विश्नुवीः माहाकालस महाकालिः



शुति पिथसः सालाव लयसिवा जोलं पीथ पतिः गुपुति पूजाः मुलाचार्यः उपाध्याः कर्माचार्यः जजोमान वेषानन्दः पंचताल बाजा पयतापुयावः दुवारया प्रभुषनंः देश दको बाजा जोना वः पिथ साला हलः श्री या थासंतु तलः ॥ देक्षा दकोयाके किस लिथ्वनावः नास पूजा याना वः सोर्गउलाकेनः ॥ दिपस पुर्वस्यचापूजावनः ॥

मिति चैत्र कृष्ण ११ रोज ५ स म्हासुखाल माजु डास लुयतः न्हेठिषुनु देव सर्वाङ्ग मिलेयानाव डासलितल हसि भोज १२ गुमातः वेस ५ दुवारया ३ निवा ४ मूलाचार्य सरह चोना न्होसिमयाकं ॥

मिति चैत्र कृष्ण १२ रोज छ स म्हासुखाल माजु डास लितल दिन जग्य यानाव मुलाचार्यः समाधिराजः कर्माचार्य आयुषमानन्दः उपाध्याडे देशया गुभाजुः अष्टबलि विवम्हं आयुषमानन्द जजोमानः लतं बाहादुर दुवारयाः धरित वम्ह गंगादास जोसिः गुपति पुजा सिन्ह पुजाः मुल्याभर जकं चोना पिने कोचि ईला ईथु छाक थपि सुमद्याकः अमि आगं पुजा केधेयातः लयसिवा जोलं पुजा १२ गुभात देगल वंषि हर्षरत्नः गुरुं, अक्षबज्रः बाबुकाजि शुषुज्योति देवम्हवसि थुगु पतकं थासि याम्ह जुल ।

मिति चैत्र शुक्र रोज ४ स अषरास नासपुजाः किसलि अषरास तको पुजास ठयाक जुल शुम्भ - देवगले म्हासुखामाजुयात मु रंग तवगुः मिति चैत्र शुक्र ५ रोज ५ स तलः डाम्ह ठाकालि व पुं व जक पुजास थ्याकल वं वाहिकं शुंभथ्यक जुल ।

मिति चैत्र शुक्र ६ रोज ६ स म्हासुष्पाल माजुयाः अहोरात जग्ययातः अष्ट दिगः स अष्ट मात्रिकाः प्रतिमा दयकाव पुजाः किरं देवता अष्ट दिगसं प्रतिमा दयकावः स्वनातलः अषरासगुपति पुजा सिन्ह पुजा यानावः पुजास किरियाचोपिः मुलाचार्यः समाधिराजः नकिं ॥ कर्माचार्यः आयुषमानः नकिं ॥





उपाध्यायादेशः नकिं चतुरदिगसंः पुर्वः गोरानकिंः दक्षिनया देस चोनम्ह तक्षवाहालयाः सानुकाजिः नकिं ॥ पश्चिम कांछा नकिं ॥ उत्र दिगसः गुरुंः नकिंः थो पनि सकलः अभितर गाहालिं तियावः अहोरात्र जग्य कुंदलस दथुसतयावः स्वांछा पुजाः मंदलस मुलाचार्य कर्माचार्य पंचाताल बाजा टातकावः चचाहालावः देस परदेस दको देशदकोः गुमाः वरेः उरासः थो पनि सकसेनं स्वतकावः मंदलस प्यासन ल्हुयाव देशा मदुपित सुयातं मकेन ॥ गुलूमन्द स माधिजोगः पुजा याना व स्वां छाः ।

मिति चैत्र शुक्र ७ राज ३ स अहोरात्र जग्ययायत छोयुलाभुः डनम्ह ठाकालिः उपाध्याः शुछ गुभाः मुलया हर्षरत्नः ईलाया आक्षबज्रः इथुयाः शुषोसिंः कोचिया कुलरत्नः क्छाकया गनेशबज्र मुलया कनक भद्रः थो पनि सेनंः पंच त्रिथया जल हयमाल कचापाल ६ पासावने माल जुल वेसत ७ दुवारया ३ पुं व निवावमुम्वाल -

मिति चैत्र शुदि ८ रोज ४ स अहोरात्र जग्यया दुस्वः शुर्यपास अग्निः ईनायगोपः अषराया देवता श्रुयस्वकोटि देवताया चिन प्रभितिः सकल अहोरात्र जग्यस बीज्याक जुल -

संबत् १०३५ मिति चैत्र शुदि ९ रोज ४ स अहोरात्र जग्यस अग्नि ठापन याकगु घरि ७ पुर्नवक्षु नक्षत्र साध्ये योगः थुषुनुः श्री परमेश्वर म्हासुष्वा माजुयागुः दशक्रिया यानावः प्रतिष्ठा याक जुलः पुजास क्रियाः समाधि मुलाचार्य प्रभितिः पूर्वाचार्यः दक्षिणाचार्यः पछिमाचार्य उत्तराचार्य प्रभितिः सत्पयोगिनीः ब्यषाजजोमान वयाकलातः मैथुकं थुकि दुवारया मुम्वालः अमितरस मुम्वालः वाहे पूजापतिः दुवारया माल जजोमानः बलिदान वियमाल ॥

मिति चैत्र शुक्र १० रोज ६ स श्री परमेश्वर म्हासुष्वामाजुयातः पताछाया नावः अहोरात्र जग्य विसर्जनः मुलाचार्य प्रभिति सकलः प्रभुषनंः छु छ जोसी घरि तम्हः पुं ४ निवा ४ कौ षर्महं १ दकुम्हः कुम्हानायो भालामाको विम्ह १ कहाल्याः माहांथोपनि सकलयातं व्यस ५ म्ह सेनं पजादान वियाव वाधां छुयमाल -

मिति चैत्र शुक्र ११ रोज ७ सः अहोरात्र जग्ययागु षयकुनस मंदचुयके यंकजुलः मुलाचार्य प्रभिति कमाचार्यः उपाध्याः पूर्वाचार्यः दक्षिणाचार्यः पछिमाचार्यः उत्तराचार्यःम्ह ॥ ७ नकिंम्हं ७ जजोमानम्हं १ दुवारया म्हं १ पंचतालः जुगिवाजाः थोते सकल वनाव षयुकुं त्रिथसः नाग पूजा यानावः मंदल स स्वनातःवगु कलसः मन्दलाया रंगः थोते सकतां चुयकलयन -

मिति चैत्र शुक्र १२ रोज १ स ह्याउश्वामाजु सहश्रावति जग्ययानाव पतिस्थायातः चित्रकारि प्रभितिं देक्षा दकोयात जग्यस दरसनयात कलः ॥ थुगु दं तु संतोलास जात्रा यायत म्हासुश्वामाजुकोतयनः थो नं न्हापाया दस्तुर थ्यंतुं जात्रा जुल -

म्हासुश्वामाजुया देग मिनबले यागु बाँकी खँ

श्री ३ चैत्ययागु साविखुलु भंगिक लुईकाव परमेश्वरया ठासंतु तलः ॥ अत्यंबाकिगु दको भडार कोठा छगु लिंसंतलः बशुन्धारा देविनं परमेश्वरया ठासंतलः ॥ ॥ (श्री) विक्रमादित्य राजाया सिलनं सतलसंतलः मैत्रिवोधि सतो नं परमेश्वर नापातुं तल कराहिनं सिर नं नापातुं तलः अर्गिमुथः न्हापा पूर्वद्यासलतल लिपाः पछिमद्यासरे यातः मिगनमभि जुलः अनयागु कया हलः थोते ब्याकं चन्द्रस मस्यन माहाराजा दयकूंगुं सतलसं तल शुम्भया मभिजुयास मिच्याना चोंगु षुचा न्हयन्हु चोन

मिति फार्गुन कृष्ण १ रोज २ स अपाखासच परमेश्वर म्हासुखा माजुया सतलक्षे दनेत अठ छिक दिन जुल

मिति चैत्र कृष्ण ४ रोज शुक्रबारषुनु सतलया मिश्वन सतलयानः धलिं षेलगु दिन चुतदसि आदितेवार षुनुतल न्हापा सिंधलि

अदेशं रथदयकावः चन्द्र सेन माहाराजः ज्याला २८ मोह बिया व सक्वमितयसं रथ साक्वया अमाले रथ तय हल सनिश्चर बारया शुथसक्वमित भारा जोनाव ... श्री याथासयनकल जुल : ॥

भाजु प्रकाशमान 'सक्व' सक्वत्वाया नांजाःम्ह च्वमि व संस्कृति बिज्ञ खः । वय्कःया संस्कृति सम्बन्धि यक्व है च्वसू पत्र पत्रिकाय् पिदना च्वंगु दु । वय्कः थौं कन्हय् शिक्षाण पैशां भवकास कयाः सक्वय् है च्वना दी ।





शिकागो नेवाः



नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिन्त

श्रावणमा सिंरना

*Happy New Year
Nepal Sambat 1139*



Shrawan Kumar, Sarita & Sapana Shrestha
Lincolnwood, Illinois



धर्म भर्सेज भक्त

थौकन्हे द्यःभक्तत यक्को हे अप्वया वयाच्वंगु दु । द्यःतय् भक्तजनतय् ई ब्यु ब्यु भासु लने लाःगु मखु । मरु गणेशः, मखं महाद्यः, मांकाद्यः, पालाद्यः सुयां हे लिलाःगु मखु । आराम हे काये लाःगु मखु । गंया तानां तानां, देवाया क्वाः जः, धूँ धुपायँया कुँ, द्यःतय् नं थौकन्हे छेँ हे स्याना वयेयः । अथे हे भन भन प्रदुषित जुया वनाच्वंगु स्वनिगः देगल्य्च्वपि द्यःतय् ला भन हे ध्वनी प्रदुषण, वायु प्रदुषण छु छु प्रदुषण छु छु प्रदुषण का । गुबले ला द्यःतय् वाक्क हे वइगु थ्व भक्तजनतय्गु इयाउँ इयाउँ नं ।

थौ मंगलबारया दि । गणेशया देगल्य् म्वः म्वः मनूत इवःछुना च्वंगु दु । न्हयनेसं फल्चाय् फ्वगि छम्ह फ्येतुना च्वंगु दु । छम्ह भक्त दुहाँ वन । नस्वाःगु स्वॉया हवाला हवाला नस्वाःगु स्वॉमाः द्यायत क्वखायेकाः ताउत द्यः भागि यात । ल्यूने च्वपिनि मन कयेकये च्याः, पाः गुबले वई ? मेम्ह भक्त दुहाँ वन, टपरी छगल्य् सच्छि

व च्यागः गुच्चा पाय्ग्वःगु लड्डु ज्वना । द्यःया कथुइ हे थाइथे च्वंक द्यःया म्हुतिइ लड्डु ल्वसुकल । सः मवयेक द्यः याके छु छु पवन खः मस्यु । द्यः हे वारा क्वारा सनि थें च्वंक द्यः भागि यात । गणेशः मनूतय्गु चाला माला खनाः मुसुमुसु न्हिला च्वन ।

गणेश फल्चाय् च्वम्ह व फ्वगियात स्वल । थः नये धका न्याना हःगु बागः पाउरोटी नापं च्वना च्वम्ह खिचायात इनाः नका च्वन । गणेशः हानं छकः वास्यां न्हिल । गणेशःयात छु तंगु लू थे च्वन । गणेशं वहे फ्वगियात तथास्तु धकाः बरदान बिल ।



नःलि बज्राचार्य
नेपाः

अथे हे भन भन प्रदुषित जुया वनाच्वंगु स्वनिगः देगल्य् च्वपि द्यःतय् ला भन हे ध्वनी प्रदुषण, वायु प्रदुषण छु छु प्रदुषण छु छु प्रदुषण का । गुबले ला द्यःतय् वाक्क हे वइगु थ्व भक्तजनतय्गु भ्याउँ भ्याउँ नं ।

मय्जु नःलि बज्राचार्य सफू धुकूया हामा कवि नाति बज्राया म्हयाय् मय्जु खः । वयकः थौं कन्ह्य पब्लिक हेल्थ अफिसर जुयाः ज्या यावा च्वना दीगु दु ।

लिसः

सुथय् ज्याकू थ्यने धुंकाः छम्ह पासां जिके न्येन "म्हिगः ग्वःता इलय् छेय् थ्येन ?"

"जि ला इलय् हे थ्येन ! छाया?"

"खः ला ? गल्लि वंगु पाय्छि जुल का ! तय्क वंगु खःसा जिपि थें लिबाइगु जुइ ! ज्याकू छुट्टी जुइगु इलय् लैनचौर निसे केशर महल तक पीच याना च्वंगुलिं जाम जुयाः वने हे थाकुल का !"

"ए ! उकुन्हु जिमिथाय् पाखे थथे हे जुयाः निघौ तक जामय् लात ! पीच ला चान्हय् न याये जिउनि ! सकलें न्हयलें ब्वाना च्वनीबले, सुनसान न जुइ ! सुइतं पँगः नं जुइमखु ! सुथय् न्हिन्हय् व सनिलय् हे छाया यानाच्वने माःगु ट्राफिक जाम जुइक धयां छु धाल सिउ ला छ ?"

"छु धाल?"

"ए, छिमि जक न्हयः वय्के दःसा गाः ! छिमित जक छुं कथंया पंगः मवय्के माल ! जिपि ला मनू हे मखु, द्यने हे म्वाः का मखुला ? छिपि हे खः धया जुइपि कि ज्या याःगु हे खंगु मखु, ज्या मयाः धकाः ! अथे जूगुली हे छिपि सकस्यां खनीगु इलय् ज्या याये माःगु का !"

थुलि धाःबले जि ला व धाये थ्व धाये हे मन्त, सुम्क हे च्वना !

ज्ञानीराजा मानन्धर

नेपाः



घूस

परमानन्द थःगु ज्या जुइगु जुल धैथें लय्ताः ! खलितं छपाः खाम लिक्काः रामशरणया ल्हाती तयाबिल !

वं खाम पुत्तु पुइका स्वयाः न्येन "गुलि दु थुकी?"

परमानन्द लिसः बिल "गुलि छिं धयादीगु खः उलि हे दु !"

खाम कयाः थःगु खल्ल्ती तये त्यंबले वया चीधिमह काय् ल्हाती सफू ज्वनाः अबुम्हेसिके न्यं वल

"बा, घूस बीगु व काय्गु पाप खः धकाः च्यातल सफुती !

घूस धाःगु छु बा?"

मचाया खं न्येना अबुया तं सगरमाथाया च्वाय् थ्यन ! न्यतालय् छल्थु दायाः "छन्त गुलि धायेगु हां ! जितः सुं न मनूत नापलाः वइबले कोटाय् वयेमते धकाः !

स्याःगु न्यतालय् ल्हातं उसिउसी यानाः "यो मां, स्यात "धया ह्वायंहवायं ख्याः मांम्ह दुथाय् वन !

भाजु ज्ञानीराजा मानन्धर नेपालभाषाया छम्ह च्वमि खः ।

वयकःया बाबाँलाःगु च्वसू इलय् ब्यलय् पत्र पत्रिकाय् पिदना च्वंगु दु ।



शिकागो नेवाः



नूबंया सिंतुना

नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिस्त भिस्तुना !

Happy New Year Nepal Sambat 1139



Madan Rajbhandari & Dr. Dharma Rajbhandari
Hampton Cove, Alabama





अर्चना शास्त्र
नेपाः

लसकुस २२३०

वहापा वहापायापिं मनूतयत थसँ धाःथें जुलकि खुशी धाइगु छगू भावना वईगु जुयाच्चन व भावना वयेवं इपि न्हिलेगु जुयाच्चन । वहापा वहापायापिं मनू ततसकं न्हिलेगु यासां लिपा बिस्तारं न्हिलेगु सः चिसः जुजुं वन अले लिपा मनूत थः खुसी मज्जासां करपिन्त वयनेत व फाईदा कायेत मुसुकाईगु यात । लिपा थव मुसुकाईगु चलन न तनावन । अथेहे वहापायापिं मनूतय थः धाथें मज्जुलकि दुःख धाईगु न छगू भावना वईगु जुयाच्चन ।

Welcome to 2230 AD (लसकुस सन् २२३० ये) फसय् ब्याच्वंगु आखःगो नापं छगू तजाःगु लुखा । मचाकाजी वाताहाँ लुखा न्ह्योने दनाः पुतुपुतु हालाच्चन -'न्हि न्हि थ्वहे लँपुइं उलिमछि जुईधुन । थ्व लुखा ला गबलें मखना..... थौं गय्यानाः प्रकट जुल ।' मचाकाजीयात गनं गनं वयाः मस्तय्स अमेरिका वये न्हय धाःगु खँ लुमना वल । खः लच्छि तिनि दत मचाकाजी मयः मयः अमेरिकाय् पलाः तःगु । निला न्हय तक नं व वया जहान नापं गुलि न्ह्याईपुक थगु हे नेपाः देसय् ई छयेलाच्चंगु । अचानक वया जीवनय् ग्वःफय् वल । वया जहान आकाभाकां मन्त, व याकचा जुल । खबर न्येनाः अमेरिका च्वनाच्चपि वया काय् म्हाय नेपाः वल । वैत अमेरिका नापं वनेत ईनाप यात । व माने मज्जा । मस्तय्सं गुलि ह्येकल न माने मज्जा । लिपा सकले थःथितिपिस न साप हे कर याःगुली बाध्य जुयाः अमेरिका वये हे माल । अवले हे खः वया म्हायमं ह्येकेथे यानाः धाःगु - 'ड्याडी यु.एस धाःगु ला चमत्कारी थाय् खः, छक दुहाँ वने धुंकाः छितः नेपाः लिहां वने मास्ति वई मखु ।'

थौं मचाकाजीया न्ह्योने आकाभाका प्रकट जूगु थाय् खनाः वइत अमेरिका धात्थे यागु चमत्कारी थाय् खःला थें जुया वल । अले हाकनं वईत गन गन दच्छि न्हयः छगू पत्रिकाय् 'टाईम मेशीन'या संभावना बारे च्यातःगु च्वसू लुमना वल । टाईम मेशीन धाःगुला भविष्य क्येनीगु मेशीन हँ । अले थ्व मेशीन दत कि मनूत भविष्य दुहाँवनाः स्वये ज्यू हँ ।

मचाकाजी भतिचा अलमल जुल । वैत थ्व धात्थे यागु टाईम मेशीन खःला, टुरिष्टतय्त सालाकाईगु न्हूगु प्रविधि खः थुइकेत थाकुल । मचाकाजी लुखा दुने दुहाँ वने ला मवनेला थें यानाः लुखा न्ह्योने पलख दनाः स्वया च्वन । उखे थुके स्वल मनू जूपिं छम्ह हे खनेमदु । वैत पिया च्वने थाक्या वल । यथे जुइब्यु धकाः व दुहाँवन । लिफ्ट थें जाःगु छगू थाय् खनेदत । दुने दुहाँ वनेवं भव्खाय् बःगु थें लिफ्ट सनाहल । तुरुन्त हे व छगू तःधंगु हल्य् थ्येन । मनू म्वः म्वः खनेदु । तर थ्व लोकया मनूथें मच्चं । मचाकाजीयात मिसा मिजं न छुटे याये थाकुल । सँ न गुम्हसिया वाँउसे, गुम्हःसिया म्हासुसे अले ह्यौउसे च्वं ।

'टुरिष्टतय्त सालाकायेत थथे याःगु जुईमाः' - मचाकाजी बिचाः यात । नापं मचाकाजीया मनय् अनगिन्ती न्हयसःत वल । वं थुखे उखे स्वल, मनूत म्वः म्वः दु, अयनं वं सुइत छुं हे न्यने मछाः ।

मचाकाजी हाकन छकः मिखा चाहिका स्वल । न्ह्योने दबूथें च्वंगु थासे हाकन फसय् ब्याच्वंगु आखःग्वःत खनेदत - Revealing the ancient technique of laughing and weeping - the way to heaven । वं अन दुपिं दक्को मनूत छकः क्वथीक स्वल, अन सुहे न्हिलाख्याः खने मदु । तर न्हिलेगु ख्वयेगु स्वर्गया लँ खः धकाः च्यातल । मचाकाजीया न्ह्यापने छुंहे दुहाँ मवन । उघिमय् साईरन थें जाःगु सः





तायेदत । दको मनूत सजक जूगु खनेदत । आखः ब्याचंगु थासं छम्ह हाकुसे च्वंगु सँ दुम्ह मनू खने दत । दकले न्हापा व मुसुकाल, अले न्हिला हल अले लिपा खया हल । दको मनूतय्सं वइत अजुचायाः स्वल । हाकु छँय् मनूया सः पिज्वल - 'नकतिनी छिकपिसं जिगु ख्वालय् व सलय् गुगु परिवर्तन खनादिल, जि थौं थ्वयागु बारे नवायेत छिकपित सःतागु खः । थ्व खँ थुइकेत जिं भीदँ तक अनुसन्धान यानागु खः । जि दकले न्हापां क्येनागु भावयात न्हिलेगु धाई अले लिपा क्येनागु भावयात ख्वइगु धाई । न्हापा न्हापायापि मनूतय्त थसं धाःथें जुलकि खुसी धाइगु छगू भावना वईगु जुयाच्चन व भावना वयेवं इपि न्हिलेगु जुयाच्चन । न्हापा न्हापायापि मनूत तसकं न्हिलेगु याःसां लिपा बिस्तार न्हिलेगु सः चिसः जु जु वन अले लिपा मनूत थः खुसी मजुसां करपिन्त क्यनेत व फाईदा कायेत मुसुकाईगु यात । लिपा थ्व मुसुकाईगु चलन न तनावन । अथेहे न्हापायापि मनूतय् थः धाथें मजुलकि दुःख धाईगु न छगू भावना वईगु जुयाच्चन । इपि दुःखी जुईवं ख्वइगु जुया च्वन अले ख्वय्वं मिखां लः थें जाःगु तरल पदार्थ पिहाँ वईगु जुया च्वन, वैत ख्वबि धाइ । बिशेष यानाः न्हापायापि मनूतयके अपो भावनात दुगुलिं सुं सिना वन कि उम्ह लिहाँ वइमखु धकाः सीक सीक नं ख्वइगु जुया च्वन । अयनं ख्वयेगु व न्हिलेगु याये धुंकाः इमित छगू सापहें बांलागु आनन्द धाःगु अनुभव जुईगु जुयाच्चन' मचाकाजी साप हें अजूचाल । मेपिं मनूत न अजूचाःगु खनेदत । 'भतिचा वेय् थें च्वं मनू' - नापं च्वम्ह म्हासु छँय् दुम्ह मनू नवाना हल । मचाकाजी न वया ख्वाः स्वयाः धाल - खः धया वँय् थें च्व मनू । उघिमय् व म्हासु छँय् मनूखं सः तसः यानाः न्ह्यसः तल - जिमिसं छिगु खँयात गयेयाना बिश्वास यायेगु ?

छिके छु दसि दु ? नकतिनी छिसं ख्वबिया वर्णन यानादिल तर छिसं ख्वया क्यनेबलय् छिसं धैदिगु ख्वबि धाःगु पदार्थ वःगुला खनेमदु ।

हाकु छँय् अनुसन्धानकर्ता लिसः बिल - खः छितः थौं जिगु खँ बिश्वास यायेत थाकुई, जिके दसि न छुं हे मदु । तर थ्व खँ धाथे थुईकेगु खसा भीसं तःधंगु तपस्या यायेमाः । थ्व दुने अन्तरआत्मां वईगु ज्ञान खः । अले थसं अनुभव मयाःतले भीत बिश्वास जुईमखु । खः जिगु मिखां ख्वबि मवः छायाधासा जिं तधंगु तपस्या यानाःनं व अवस्थाय् जितः थ्यनेत थाकुरा च्वन । याकनं हे जिं छिकपित ख्वबि क्यने फई धईगु आशा यानाच्चना । 'वाहियात खँ.....अय् धइगु न दइला दसि न क्यने फुगु मखु.....वं धाथें बिश्वास यायेत भीपि उल्लु ला भी ई जक ख्येर वन का फिदँ तक अनुसन्धान यानाः वयँ जूम्ह थें च्वं - मनूत कालाकुलु हालाहल । मचाकाजीयात इकुसे च्वना वल । अयनं बल यानाः ततसलं हालाहल - थ्व धाःगु खँ ठीक खः । जिं ख्वया क्यने जिं ख्वया क्यनेफु । गन गन मचाकाजीयात थः म्हायायागु सः तायेदत - ड्याडी छितः गुलि धायेगु माँयागु किपा अथे हे घयेपुयाः ख्वयाः, मदुम्ह मां लिहाँ वईला ? मचाकाजी भसंग वन । व ला थः मदुम्ह तिरि मय्जुया किपा घयेपुयाः म्हागसे म्हाका च्वंगु खनि का । म्हाय्मह पुतुपुतु हालाच्चन हे तिनिन्ह्याबले अथेहे मन स्यंका च्वनाः नं जीला ? जि नं भाःत मदये धुंकल जि ख्वया च्वना ला भीके इमोशनत अपो दत कि दुःख सी यः मचाकाजीया मनय् खँ लुल - इमोशन मदयेका छवयेतला कि द्यः जुईमानि कि रोबोट । धाथें इमोशन भावना विनाया संसार न संभव दु ला ?वया म्हाः पीसे च्वना वल ।

मय्जु अर्चना शाक्य नैपाःया पाल्पाय् च्वन च्वना दीम्ह छम्ह नैपाल भाषा साहित्य ख्यःया बाखं च्वमि खः । वय्कःया बाखं थी थी पत्र पत्रिकाय् पिदना च्वंगु दु ।

**मांभासं आखः ब्वने दइगु
मस्तय् नैसर्गिक अधिकार खः ।**



रञ्जनालिपिया भाषावैज्ञानिक परिचय

मानवजाति व भाषाया उद्भवया सिध्दान्तबारे विद्वानत एकमत खनेमरु । थो हे रँ लिपिया उद्भवबारे न मजू नि । तर भाषा विकास जुयालि लखौलख दँ लिपातिनि लिपि विकास जुल धैगु रँए सकले सहमत खनेदु ।



डा. ओमकारेश्वर श्रेष्ठ
नेपाः

मूति

रञ्जनाया अर्थ 'आनन्द जुइगु, लएताइगु, नुनीगु, बाःलाःगु' धैगु थुइकी । थुकियात तिब्बतीतसे लान्चः धाइ । थो आक्षरिक खः । रञ्जना उष्णीषविजय (नेसं २२० निसे) खनेदत । रञ्जनाया पूर्वरूप सिध्दमलिपि ३०८ A.D. हे चीनए ललितविस्तरया अनुवाद जुइधुंकूगु खनेदु । लिपिया उद्भवबारे विद्वानत एकमत खनेमरुनि । थौ दुगु हलंजोलं सोएबले लेखन प्रणालीया इतिहाँस लाक्क हे ५६०००दँ सोयाः चोए वनेमफु नि । अथे खःसा संसारया दकले पुलांगु लिपि गुगु ले ? थो रँए भन हे मतभेद दनि । न्ह्यागुजुइमा सभ्यता स्वतन्त्रकथं जुइफुसा लिपिया विकास नं स्वतन्त्रकथं जुल धाएफु । थौ संसारए दुगु लिपि सोएबले लिपिया उद्गम भारतीय, यूरोपीय, सामी व चीनीयानाः पेथाएयात नालेछिं । ब्राह्मी लिपि भारतीयउपमहाद्वीया सकललिपिया जनक धैगु रँए सकलें धैथे हे सहमत खनेदु । नेपालभाषाए ३०गः व्यञ्जन दु । नेपाल भाषाए मानस्वर न्यागः दु । नेपालभाषाया लेखनकर्म अःपुकेत थन ओ छगः त्यासाकथं मानस्वरए दुथ्याकूगु दु । थुकथं नेपालभाषाया खुगः मागोः दत । थो खुगलं मागोःया ताहासः, न्हासंथोः, व न्हासंथोः ताहासः यानाः २४गः सः खनेदत । रञ्जना खासयाना खवं जवए चोइगु आक्षरिक लिपि खः । आक्षरिक लिपि धाएवं हे न्हापां व्यञ्जन वइ, वयां लिपा स्वर पेपुनाः जक अक्षरनिर्माण जुइगु खः । थो ब्राह्मी व ब्राह्मीपिदंगु दक्को लिपीया विशेषता खः । तर रञ्जना आखलए इ, ए, ऐ, ओकारया चिन्ह तैबले व्यञ्जनवर्णया न्हेवने चोएगु चलन दु । प्राप्त सामग्री सोएबले नेपाललिपिया सोताजि प्रचलित, रञ्जना व भुजिमोल छता हे लिपिया भेद जक धाएछिं । थो थौकन्हएया प्रेसए छेलीगु भेद (font) थे जक खः, लिपि (script) हे धाएमछिं । खासयाना महायानी बौध्ददर्शनए पवित्रलिपि भापाः छेलातःगु खनेदु । मनूतसे रञ्जनाया कुटाक्षरयात वीजमन्त्र भापाः तस्कं आस्थापूर्वक सम्मान याःगु नं खनेदत । प्रयोग क्षेत्रया ल्याखं रञ्जना नेपाल लगायत दक्षिण-पूर्वी एशियाली देश, चीन, मंगोलिया, कोरीया, जापान, थाइलैण्ड, भारत, भुटानए विशेषतः धार्मिक स्थलए छेलातःगु खनेदत ।

मुखँगोः रञ्जना, अक्षर ।

१.परिचय

रञ्जनाया अर्थ 'आनन्द जुइगु, लएताइगु, नुनीगु, बाःलाःगु' धैगु थुइकी (आप्ते, १९८१, p. ५८१) । थुकियात तिब्बतीतसे लान्चः धाइ । लानया अर्थ रञ्जना चःया अर्थ आखः खः । नेपाललिपिया पाचुमोः, भुजिमोः व रञ्जना यानाः सोताजि मुख्य भेद खनेदु । पाचुमोःयात थौकन्हए नेवारलिपि वा प्रचलितलिपि धाइ । थुकी रञ्जनायात विशिष्टकथं कयातःगु खनेदु । थो आक्षरिक (Syllabic Script) खः । वर्णयात लेखनकर्मए गुगु चिन्हं प्रतिनिधित्व याइ, व चिन्हयात लिपि धाइ । विकासवादी सिध्दान्तकथं लिपिया पेटगिं (क) चित्रलिपि (Pictographic Script) (ख) भावसंकेतलिपि (Ideographic Script) (ग) वर्णात्मक लिपि (Alphabetic Script) (घ) आक्षरिक (Syllabic Script) दु (चौधरी, १९७३, p. ७) । लिपि विकासया न्हापांगु तगिं चित्रलिपि संसारनैक मिश्र, मेसोपोटामिया, फोनेसिया, क्रीट, स्पेन, दक्षिणी फ्रान्स, मध्य अफ्रिका, उत्तर अमेरिका, अष्ट्रेलिया, चीन, भारत सकभनं थुकिया अवशेष खनेदु । चित्रलिपि शुक्ष्म भाव संप्रेषण याएत बालाक मजो । लिपि विकासया निगूगु तगिं भावसंकेतलिपियात धाइ । थुकिया विकास चित्रलिपि हे जूगु धाइ । थो लिपि मिश्र व मेमेगु देशए नकिनं चोइगुलिं थुकियात कीललिपि नं धाइ । थो लिपि न चित्र लिपि थे हे एक्को मेहनत तुइगु व

थुगु च्वसू च्वमि पाखें गथे वःगु खः अथे हे ब्याकरण न्ह्येब्वयागु जुल - सम्पादक



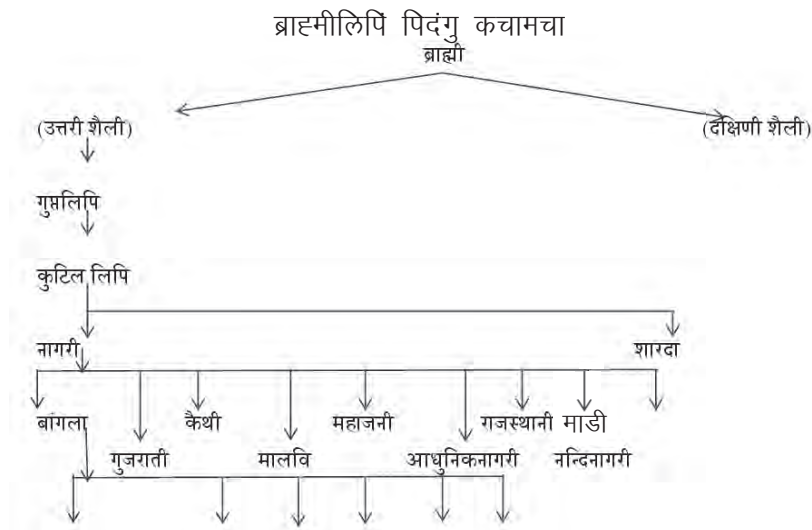


शुक्ष्म भाव पिबोएत अयोग्य । किलाक्षरया दकले बांलागु नमूना मिस्रए लूगु दु । वर्णात्मकलिपिया निर्माण भाषाए छेलीगु ध्वनिया आधारए जुइ । थुकी भाषाए छेलाबुलाए वःगु प्रत्येक सःया छगः छगः वर्ण जुइ । उकिं थुकियात ध्वन्यात्मक लिपि नं धाइ । लिपिया इतिहासए ध्वन्यात्मक लिपियात दकले चोएया थासए तइ । वर्णात्मकलिपिया दकले बांलागु दसू रोमनलिपि खः । आक्षरिक लिपि वर्णात्मक लिपिया थौया दकले विकसित रूप खः । आक्षरिकलिपि व वर्णात्मक लिपि प्रत्येक वाकध्वनि (सः)या प्रतिनिधित्व याइ, तर आक्षरिकलिपि व्यञ्जन सः लिसेलिसे स्वरवर्णयात कःघाइ । आक्षरिक लिपिया बांलागु दसु देवनागरी, व नेपाललिपि (प्रचलित, भुजिंमोल, रञ्जना) खः । चिनिया लिपि चित्रात्मक खः । अन्तराष्ट्रिय ध्वनितात्विक वर्ण (IPA) ध्वन्यात्मक लिपि खःसा ब्राह्मी व उकिं पिहांवःगु दक्को लिपि आक्षरिक लिपि खः । रञ्जना नेपाल संवतया सोंगुगु शदी उष्णीषविजय (नेसं२२०) निसे खनेदत । अथे हे रञ्जना पवित्र ग्रन्थए छेलातःगु खनेदु । रञ्जनाया पूर्वरूप सिध्दमलिपि ३०८AD (इसाब्दि सोयाः सोसः व च्यादँ न्हेव) हे चीनए ललितविस्तरया अनुवाद जुइधुंकूगु खनेदु (Chaudhary, 1998, p.12) । व अनुवादए सिध्दमया नां न्हेथनातःगु मदुसां थुकी ६४ ता लिपीया नां दुथ्याकातःगु दु । थुकिया सच्छिदँलिपा न्यागूगु सदीया न्हापागुं बोतिइ सिध्दमलिपिया छगू अध्याय हे दुथ्याका सफू पिदन । लिपिया अध्ययन याएबले सिध्दमयात आध्यात्मिक मन्त्रया आखःकथं दुथ्याकातःगु खनेदु । महापरिनिर्वाण सुत्रया अनुवादए ४२गः आखः दुथ्याकातःगु खनेदु ।

२.लिपिया उद्भव

मानवजाति व भाषाया उद्भवया सिद्धान्तबारे विधानत एकमत खनेमरु । थो हे खँ लिपिया उद्भवबारे न मजुनि । तर भाषा विकास जुयालि लखौलख दँ लिपातिनि लिपि विकास जुल धैगु खँए सकले सहमत खनेदु । अथे जुयाः थौं भीके दुगु हलजोल सोएबले लेखन प्रणालीया इतिहाँस लाक्क हे न्यादोः खुदोःदँ सोयाः चोए वनेमफु नि । थथे लेखनप्रणाली न छकोलं हे थौया रूपए वःगु मखु । थो न्हापां चित्रलिपि अनलि भावलिपि अनलि तिनि ध्वनिलिपिजुया विकास जुयाः वःगु खनेदु ।

अथे खःसा संसारया दकले पुलांगु लिपि गुगु ले ? थो खँए भन हे मतभेद दनि । पश्चिमातसें थःपि पुलांपि धाएगु तःधंगु कुतः यानाचोंगु दु, तर अमिगु इतिहास भूमध्यसागरया जःखःजक चाहिलाचोंगु दु । न्ह्यागुजुइमा सभ्यता स्वतन्त्रकथं जुइफुसा लिपिया विकास नं स्वतन्त्रकथं जुल धाएत लिफः सोए म्वाःथे चों । थौं संसारए दुगु लिपि सोएबले लिपिया उद्गम भारतीय, यूरोपीय, सामी व चीनीयानाः पेशाएयात नालेछिं । थुपि छगुलिं मेगु तसकं हे पाः । थुमित छगू हे थासए तयाः सोए हे फैमखु । ब्राह्मी लिपि भारतीयउपमहाद्वीया सकललिपिया जनक धैगु खँए सकलं धैथे हे सहमत खनेदु । ब्राह्मीलिपिया कचामचायात थन चित्रए छधी याना सोएः



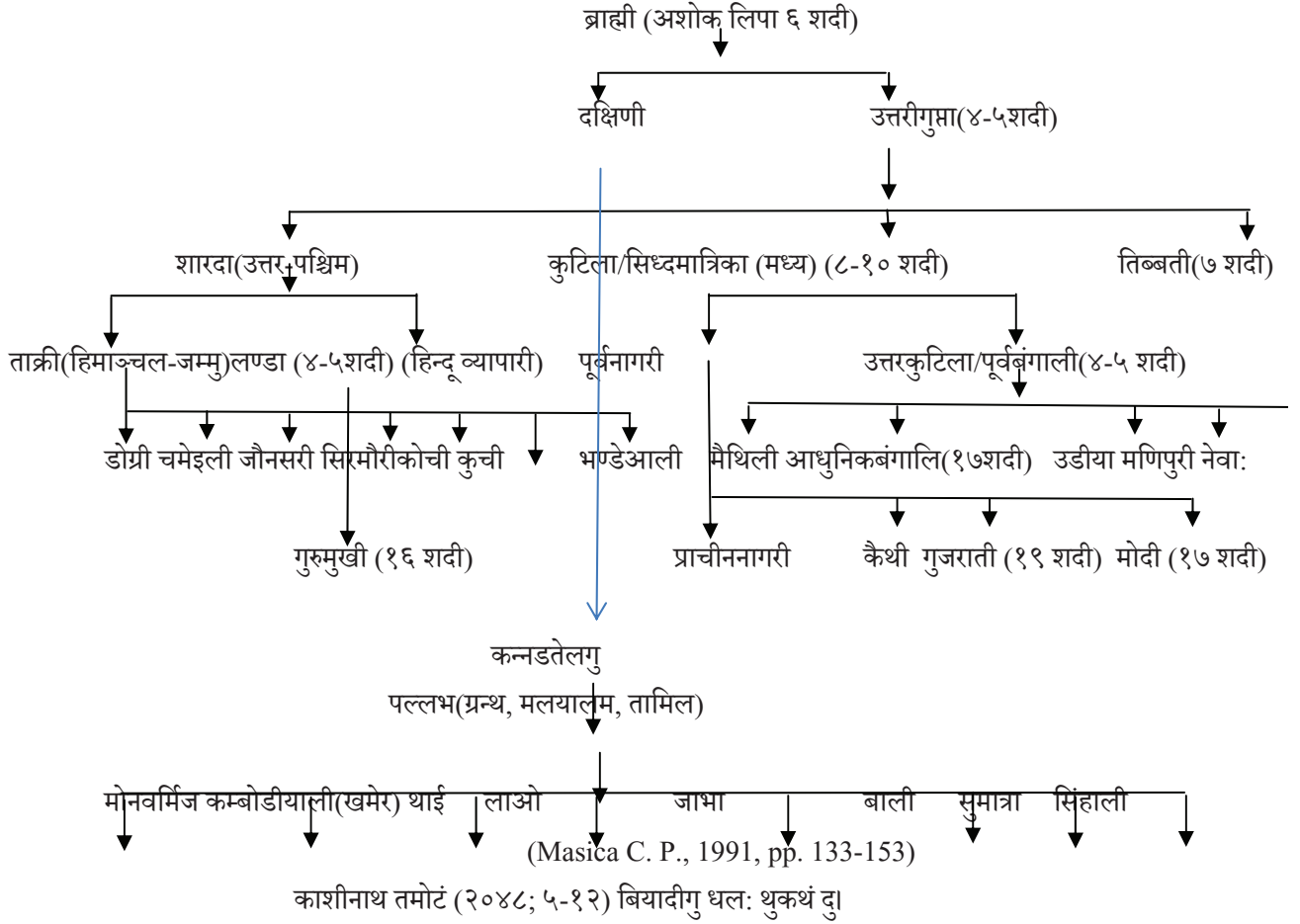
आधुनिकबंगला असमिया मणिपुरी उडीया मैथिली नेवाः (चौधरी, १९७३, p. ६०)





अनन्त चौधरी (१९७३) बियादीगु थो वंशावलीकथं ब्राह्मीलिपिया निगू शैली उत्तरी व दक्षिणी दत । उत्तरीशैली अन्तर्गत गुप्तलिपि, वयांलिपा कुटिललिपि पिदन । कुटिललिपीया निकचा नागरी व शारदा दत । नागरीया लिक्चाकथं बांगला, कैथी, महाजनी, राजस्थानी, माडी, गुजराती, मालवि, आधुनिकनागरी, नन्दिनागरी पिदन । बांगला लिक्चाया कचाकथं आधुनिक बांगला, असमिया, मणिपुरी, उडीया, मैथिली व नेवा: कचा पिदन ।

थो हे वंशावलीयात कलिन मसिकां (१९९१) थुकथं न्हेबोयादिल:





तमोटजुयाकथं ब्राह्मिया पाखे निकचा छगू भारतकचा^१ व नेपाःकचा नेवाकचां वःगु खनेदु । भारतए ब्राह्मिया कोए गुप्ता , गुप्ताया कोए कुटिला, कुटिलाया कोए नागरी, मैथिली, कैथी व तिब्बती वल । हान तिब्बतीया निकचा किराती व रोंडवःगु वएकःया धापु दु । नेपालपाखे ब्राह्मिया कोए पूर्वलिच्छवी, उकिया कोए उत्तरलिच्छवी, उकिया कोए नेपाललिपि वःगु खनेदत । नेपाललिपिया सोंगू शैलीकथं प्रचलित, रञ्जना व भुजिमोल पिदन (तमोट, २०४८, pp. ५-१२) । थो धारणाप्रति मेमपि लिपि विज्ञपि सहमत खनेमदु ।

३. वर्णमाला

सामान्यतः सःयात ध्वनि धाइगु खःसां मनूया भाषाए दुथ्याःगु सःयातजक ध्वनि (phone) धाइ । थुकिया अध्यन ध्वनिविज्ञान (phonetics) याइ । छुं छगू भाषा विशेषए दुथ्याःगु ध्वनियात वर्ण (phoneme) धाइ । गुगु भाषाए गुलि वर्ण दु धैगु सीकेगु आधार विभेदक लक्षण खः । वर्ण बागोः (व्यञ्जन) व मागोः (स्वर) यानाः निथिकए बोथलातःगु दु ।

३.१. बागोः नेपालभाषाए ३०गः व्यञ्जन दु (Shrestha, 2010, p. 39) । नेपालभाषाए दुगु व्यञ्जन थथे खः

तालिका ल्याः १ स नेपालभाषाया बागोः (व्यञ्जन वर्ण)

थाए	→	ओष्ठ्य		दन्तमूलीय		तालव्य		कण्ठ्य	स्वरयन्त्रमुखी		
पह	↓	अ	घो	अ	घो	अ	घो	अ	घो	अ	घो
स्पर्श	अप्रा	प्	ब्	त्	द्			क्	ग्		
	मप्रा	फ्	भ्	थ्	ध्			ख्	घ्		
स्पघर्ष	अप्रा			च्	ज्						
	मप्रा			छ्	भ्						
नासिक्य	अप्रा		म्		न्				ङ्		
	मप्रा		म्ह		न्ह				ङ्ह		
संघर्षी	मप्रा			स्							ह
कंपन	अप्रा				र्						
	मप्रा				ह्						
पार्श्विक	अप्रा				ल्						
	मप्रा				ल्ह						
अर्धस्वर	अप्रा		व्				य्				

श्रोतः (Shrestha, 2010, p. 39)

संकेतः थाए उच्चारण स्थान, पह.उच्चारण पह, अल्पप्राण अप्रा, महाप्राण.मप्रा, अघोष अ, घोष घो

३.२ मागोः

म्हुतुप्वाः दुने मेचं गनं मथीक उच्चारण जुइगु वर्णयात स्वर (मागोः) धाइ । थुकीयात प्राथमिक व द्वितीयक याना निथिकए बोथलातःगु दु । प्राथमिक स्वरयात मानस्वर (Cardinal Vowel) धाइ । नेपाल भाषाए मानस्वर न्यागः दु (Hale, 2006, p. 6) । नेपालभाषाया लेखनकर्म अःपुकेत थन ओ छगः त्यासाकथं मानस्वरए दुथ्याकूगु दु । थुकथं नेपालभाषाया खुगः मागोः (मानस्वर) दत । मानस्वरया तालिका थथे दुः

न्हेवने दथु लिउने
उच्च इ उ
मध्यए (ओ^२)

१ ब्राह्मिया नेपाल कचा व भारत कचा धैगु खँ वएकलं चोयादीगु मदु । २०७५/३१९६गते शनीवार ३.३०बजे नेपाल लिपि गुथिया ज्यासः साःननी, निरञ्जन तबःया अध्यक्षताए जूगु सहलहया भोलए काशीनाथ तमोटजू स्पष्टीकरण बियादीगु खः । उगु सहलह ज्याभोलए थो चोमि, रास जोशी, काशीनाथ तमोटपिन्त थःथपिनिगु ज्यापतिइ सहलहयाएत सःताः सहलह जूगु खः ।

२ नेपालभाषाया लेखनकर्म अःपुकेत ओ छगः त्यासाकथं मानस्वरए थन दुथ्याकूगु दु ।



निम्न

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थो खुगलं मागो:या ताहासः, न्हासंथोः, व न्हासंथोः ताहासःयानाः २४गः सः खनेदत । तालिकाए थुमित थथे केनेछिं तालिका ल्याः २ स नेपाल भाषाया मागोः

मागोः	ताहासः	न्हासंथोः सः	न्हासंथोः ताहासः
इ	इः ^३	इँ	इँः ^४
उ	उः ^५	उँ	उँः
ए	एः	एँ	एँः
ओ	ओः ^६	औँ	औँः
अ	अः	अँ	अँः
आ	आः	आँ	आँः

श्रोतः (Shrestha, 2010, pp. 63-74)

४. वितरण

रञ्जना भारत, तिब्बत, चीन, जापान, कोरिया, मंगोलियातक नेनाचोंगु दु । खासयाना महायानी बौद्धदर्शनए पवित्रलिपि भापाः छेलातःगु खनेदु । कुटिलाक्षरकथं न थुकियात छेलातःगु खनेदु ।

५. प्रयोगक्षेत्र

रञ्जना विशेषतः बांलाक छेलेमाःथाए, सार्वजनिक, धार्मिक महत्वं जाःगु अभिलेखए छेलातःगु खनेदु (Chaudhary, 1998, pp. 28-41)। महापरिनिर्वाण शुत्र (वृत्ति; ईसं ६७४-५४९), मञ्जुश्रीपरिपृच्छ शुत्र (संघपाल, ईसं ५०२ व ५५६), संस्कृत व्याकरण, महावैरोचनाभीसंबोधि शुत्र (शुभकरसिंहस ईसं ६३७-७३५ व इसिड), ललितविस्तर, प्रज्ञापारमिता, हनुमानध्वाखाया सार्वजनिक अभिलेख (नेसं ७७४), ल्हासालिसेया सन्धिपत्र (नेसं), लंगत्वाःया तःबहाया अभिलेखए छेलातःगु खनेदु ।

हेमराज (शाक्य, २०३०, pp. ५-६)कथं रञ्जना आखःया तालपत्र अभिलेख कारण्डव्यूहशूत्र (रामपालदेवस ल्या २), नीलपत्र उष्णीषविजयधारणी (रामदेवस सं२२०), रूद्रवर्णमहाविहारया नीलपत्र प्रज्ञापारमिता (गुणकामदेव; सं ३०५), इचंगूया शिलालेख (विजयकामदेव; सं ३२०), राष्ट्रीय अभिलेखालय नीलपत्र विष्णुधर्मोत्तर (अभयमल्ल; सं ३४०), हिरण्यवर्णमहाविहारया नीलपत्र प्रज्ञापारमिता (अभयमल्लसं३४५), विक्रमशीलमहाविहारया नीलपत्र लक्षावती प्रज्ञापारमिता, कीर्तिपूण्यमहाविहारया लोहंथां (पार्थिवेन्द्र मल्ल; सं८०७) खनेदु ।

रञ्जना आखः लिपा मन्त्रया रूपं न्हएगः आखःया छगः हे दएकाः कुटाक्षर (Monogram) वा सप्ताक्षर चोएगु ज्या आपालं जुयावं वन । थुकी मूलतः ह, क्ष, म, ल, व, र, यं, आखः दै । थुकियात तन्त्रबज्रयानकथं कालचक्र वा योगाम्बरया आत्माकथं कयातःगु दु । सुमेरूया चोसं कुटागार वा बौद्धदर्शनया प्रतीककथं नं काः । थुकीयात बौद्ध विश्वास व परम्पराकथं लोएक हनबना तयाः विहार, गुम्बा, आगम, व पाको (गुफा) थाए बियातःगु खनेदु ।

नेपाःया नांदंम्ह कलाकार अरनिको अभय मल्लया पालए चीनया बादशाह कुब्लाइ खान सःताः हगुलि ल्हासा

३ इःयात नेपालभाषाया लेखनकर्मए ई चोइ ।

४ इँः, उँः, एँः, औँः, अँः, आँःयात छसिकथं इ, उ, ए, ओ, अ, आ चोइ ।

५ उःयात नेपालभाषाया लेखनकर्मए ऊ चोइ ।

६ नेपालभाषाया लेखकसमाज ओलिसे स्वाना पिदंगु आखः(Syllable) यात व घाना चोयाचोंगु दु ।





जुनाः चीन वन । अन दएकूगु श्वेत चैत्यया गर्भगृहए सप्ताक्षरी चोतःगु दु । सप्ताक्षरी १३गूनिसे थौतक छेलाचोंगु दनि । सप्ताक्षरीया वितरण थुकथं खनेदु (शाक्य, २०३०, p. ६) । १५गूगु सदीपाखेया स्वयम्भूया अभिलेख, नेस८७८या सवयम्भूया तप्पागु लोहंपौया छेनए, हिरण्यवर्ण महाविहारया लुँयाध्वजाया जवखवए, रत्नाकरमहाविहारया धर्मधातुमालाया स्वांमाए, यल आलकोहितिया न्हेनसंचोंगु विसं २०१९या लोहपतिइ सप्ताक्षर कियातःगु दु।

६. लेखनप्रणाली

रज्जना खासयाना खवं जवए चोइगु आक्षरिक लिपि खः । आक्षरिक लिपि धाएवं हे न्हापां व्यञ्जन वइ, वयां लिपा स्वर पेपुनाःजक अक्षर(syllable, आखः) निर्माण जुइगु खः । थो ब्राह्मी व ब्राह्मीपिदंगु दक्को लिपीया विशेषता खः । तर रज्जना आखलए इ, ए, ऐ, ओकारया चिह्न तैबले व्यञ्जनवर्णया न्हेवने चोएगु चलन दु । थथे हे प्रचलितए इ, अले छयं मदुगु आखः ग, ज, ठ, ण, ध, शया न्हेवने इ, ए, ऐ, औकारया चिं व्यञ्जनया न्हेवने तएगु चलन दु । भुजिमोल आखलए इकार, व छयंमदुगु ज, ठ, ण, थ, ध, श,आखलए इ, ए, ऐ, ओ, औकारया चिं वयालि जक व्यञ्जन वइ । थो आक्षरिक प्रणालीया वर्णयात मजोंगु अभ्यास खः । देवनागरी आखलए व्यञ्जयात इकार याइगु नं थथे हे मजोंगु अभ्यास खः। आतक नालाचोंगु लेखन प्रणालीयात पाएछिकथं बोनेगु खःसा थथे जुइ ।

रज्जना

स्वर	चिन्ह	व्यञ्जन	वर्णया स्वरूप	बोनाचोंगु	बोनेमाःगु
इ,	0+i	क-इ	कि	कि	इक
ए,	0+e	ख-ए	खे	खे	एख
ऐ	0+ai	ख-ऐ	खै	खै	ऐख
ओ	0+o	ख-ओ	खो	खो	ओख

प्रचलित

इ	0+i	क-इ	कि	कि	इक
ए,	0+e	ख-ए	खे	खे	एख
ऐ	0+ai	ख-ऐ	खै	खै	ऐख
औ	0+au	ख-औ	खौ	खौ	औख

भुजिमोल

इ	0+i	क-इ	कि	कि	इक
ए	0+e	ख-ए	खे	खे	एख
ऐ	0+ai	ख-ऐ	खै	खै	ऐख
ओ	0+o	ख-ओ	खो	खो	ओख
औ	0+au	ख-औ	खौ	खौ	औख

७. विश्लेषण

लिपिया आधारभूत संरचना वर्ण, स्वर, व्यञ्जन, वर्ण, अक्षर, मात्रा, मात्राचिं (Diacritics mark) सोएबले रज्जना, भुजिमोल, व पाचुमोलाया दथुइ छयं जक पाःगु खनेदु । रज्ज आखर शब्द छयःगु नेसं ७७४या हनुमानध्वाखाया अभिलेखनिसे खनेदत । व सोयाः न्हापा सिध्दमलिपि धकाः छेलातःगु खनेदु । वयांलिपा धर्मादित्य धर्माचार्य (१०४७) रज्ज छेलादिल । थो लिपिया प्रयोग ११ निसे १८ गुगु शदीतक खनेदु (शाक्य, २०३०, p. ५) ।

८. लिचोः

प्राप्त सामग्री सोएबले नेपाललिपिया सोताजि प्रचलित, रज्जना व भुजिमोल छता हे लिपिया भेद जक धाएछिं । थो थोकन्हएया प्रेसए छेलीगु भेद (font) थे जक खः, लिपि (script) हे धाएमछिं । सामान्यतः प्रचलित, सार्वजनिक जानकारी



बीमाःगु थासए व पवित्र ग्रन्थविशेषए रञ्जना व ताडपत्र थज्यागु विशेष बनावट दुगु सामग्रीइ चोएमाल (तमोट, २०४८, pp. ५-१२) धासा भुजिंमोल छेलातःगु खनेदु । मनूतसै रञ्जनाया कुटाक्षरयात वीजमन्त्र भापाःतस्कं आस्थापूर्वक सम्मान याःगु नं खनेदत । प्रयोग क्षेत्रया ल्याखं रञ्जना नेपाल लगायत दक्षिण-पूर्वी एशियाली देश, चीन, मंगोलिया, कोरीया, जापान, थाइलैण्ड, भारत, भुटानए विशेषतः धार्मिक स्थलए छेलातःगु खनेदत ।

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डा. भ्रौमकारेश्वर श्रेष्ठ नैपाल भाषाया छम्ह नांजाःम्ह च्वमि खः ।
वय्कः थौं कन्हय् नैपाल भाषा केन्द्रिय बिभागया प्रमुख जुया च्वना दीगु दु ।

नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःतिपिन्त

न्याँसा सिंगना

Happy New Year

Nepal Sambat 1139

Bishal, Luna, and Ayushi Maskey

Niles, Illinois





नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःमिपिन्त

झुवन्मा सिंनुना

*Happy New Year
Nepal Sambat 1139*



**Sushil, Leena,
Rhea & Rohit Joshi**
Elk Grove, Illinois

नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःमिपिन्त

झुवन्मा सिंनुना

*Happy New Year
Nepal Sambat 1139*



**Bishnu,
Sarmila Phuyal and Family**
Mt. Prospect, Illinois

माँभाय् स्येनाब्यू रे



सनिशा थापा मगर
नेपाः

यं मां जितः माँभाय् स्येनाब्यू रे
माँभाय् सःसा गुरु स्याबास बिइ रे ॥

माँभाय् मसः जि थन
पासां गिजय् याइ रे
कतःभाय् जक सया
जितः मछिन रे ॥

भाय् हे खः भरीगु म्हसीका
भाय् हे अस्तित्व
भाय् मदुसा भरी तनी
तनी भरीगु म्हसीका ॥

भरीगु भाय् भरीसं ल्यंकाः
भाषा म्वाके वा रे
भरीगु अस्तित्व थ्व
भाय् भरीगु म्हसीका
सदां ल्यका तयेमाः ॥

मय्जु सनिशा थापा मगर जगत सुन्दर
व्वनैकुथिया बिद्यार्थी खः । वय्क च्यागू तगिलय्
व्वना च्वना दी ।



मिसाया तिसा



प्रा. डा. जनकलाल वैद्य
नेपा:

लिककसं घनाच्चंरुह जुजुं छाया, छु जुल धका: स्वलं
लानिया म्ह छम्हं च:तिया च:ति । वाक्कु छिनातल ।
मिसा ठवय्कं । स्वाँय स्वाँय सास: ल्हानाच्चन ।
जुजुं काचाकाचा भया: चायेकल । वा थिना बिल ।
मिसा क्वपिया बिल । जुलि ल्हा: ज्वना: सालं
न लानि न्हाय्पनय् च्वंजु ल्हा: लिमका:, लि
हे मका: । बल्लतल्लं ल्हा: लिकालं लानिया
न्हाय्पनय् कुण्डल फ्याराफ्यारा सन । जुजु पौभा:
थें त्वलय् चाल । जुजुया मिसा तक्क च्वन । जुजुं
छयं क्वातु क्वात । लानिया न्हयलं चाल ।
मिसा ब्वब्व स्यात । पलख अय् थय् हे धाये मफु ।

न्हिच्छि जाल लानि भानुमतिं नुगलय् खँ स्वयेका च्वंगु ।
छगू मनं धाल - 'अय्ं जुजुयाके छक्क: न्यने माली ।
स्वामीयाके छगू बचं मकासैं नं जी ला ? छु ख: छु ख:
हानं लां लां बाये मायेक अन थन मदयेक तीर्थ बिज्यात
धायेवं ? चान्द्रायण व्रत च्वना बिज्यात धायेवं ?' 'छाय्
कपा: स्याके ?' मेगु मनं लुमंकल - न्हाच: सुथय् समा:
याकु याकुं कय: ततां अपाय्सकं खँ न्यंकूगु - 'थौकन्हय्
सिद्धिनरसिंह महाराजया नुग: सर्ग: थें चक्कं यैया जुजुं

त्याका त:गु इलागा ल्वाना: लित कायेफुगु । गोर्खाय् यलया
साहुमहाजनतय् कोठी चायेके खंगु । उकिं याना: ल्हासां
लुँत्या: - वह:त्या: यलय् दुहां व:गु । देश बांलानाव व:गु ।
धर्मचित्तपि प्रजापिसं सुख सियाच्चंगु । लय्ता:म्ह जुजुं २१ ग:
लुँगजू छुना: कृष्णदेग:, लुँयाम्ह करुणामय, लुँया:, लुँध्वाखा
छुनात:गु लाय्कूछें, सुन्दरीचुक, तुसा:हिति, दन्तया: दुगु
लाय्कूछें दयेके बिया बिज्या:गु । पिने ला न्यने दु - थ्व
लुँझ्या: दुगु लाय्कूछें जुजुं थ: लानि लयेतायेकेत हे दयेका
बिज्या:गु । लुँझ्या:या जवपाखेया सँयालं जुजु लानिनाप
च्वना: बासुदेव दर्शन याना बिज्याइगु । खवरिखेया सँयालं
कातीप्याखं स्वया बिज्याइगु । सुनानं थातं कायेफु ला थ्व
जुजुया मतिइ च्वंगु खँ ? व का दन्तया: दुगु लाय्कूछेंया
फल्य् च्वपि गणेय्द्य: व नरसिंह भगवान् हे उखे थुखे
लाकातल - थ:गु नांया अर्थया इलाकाल हे मदयेक ।
काजीपिनि जहानपिन्त नापं लुँतिसा सिरपा: इना बिज्यात ।
मिसा जातियात तिसा धयागु मदयेक छतिं मल्व: धासैंलि
लानिथिंजा:म्हसित प्वकलं न्हाय्पं भन दकलय् मल्व: ।'

त:न्हु न्हयवनिसें तिसा जक न्हयथना जूगु न्येना न्यने
मफया: 'का सा छज्व: सुनानं मसीक दयेका हिँ' धका:
लानिं यानात:थें कय: ततां कुण्डल छज्व: हयाब्यूगु । समा:
याके धुनेवं तीका थके धका: कय: ततां गय् जक कर
या:गु ! अय्ं जुजुयाके छगू बचं निं काये धका: प्व:चा हे
यना मसवसे म्हिचाये स्व:थना: जैय् स्वत्ताका त:गु लानिं ।
व तिसां न्हिछिं लानिया म्हाय् कुचुकुचु मिंकाच्चन, चें चें
मिंकाच्चन । जुजुया तलेजु पुज्यायेत पूजाभ: त:वंबलय्,
भोजन यानाच्चंबलय्, न्हिनय् अबाय्तीतक जुजुनाप इयालय्
च्वंचंबलय्, बहनिइ धं दियेत -

'पुनिस्या चन्द्रमा ख्वाल सम्पूर्ण कलान

कुण्डल वसुत सुकम सुल ललानं ॥ १ ॥'

धका: मुसुहं न्हिला: मे हाहां क्वथाय् बिज्या:बलय् न्यने
थे न्यने थें म्हुतुइ उलिउलि व:गु ख: लानिया । छाया छाया
घुतिना छ्वत लानि । मन्यैसे तीला ? न्येना: जक ती ला ?
लानिया नुग: हुसुलं हुसुलं चुयाच्चन ।

आ: ला न्येना हे स्वये धका: न्हयलं ब्वानाच्चंम्ह जुजुया
ख्या: स्वल । जुजुया ख्वा: चक्कं, ग्वाय् सुद्धां मुसुका: ।
मज्यू ला धाइख्या: हे मव: । लानिया नुगलय् धुकुमान जुल ।





जैय् कत्ताका तःगु म्हिचा तीजक स्वाहायेकल । म्हिचाया ग्वाय् पुलं मुसुक्क न्हिला क्येन । लानि नं मुसुक्क न्हिल । मन त्याः थें, ग्याः थें । त्वाःद्यवाय् मत नं चिप्वाः यात । इयाःखापा बापा जक तित । तीजक पतिचां कत्ताकाः साल । गुलाफी उनगु नायूगु मखमल छबालाचा निं पिहा वल । म्हिचां मे वांन्यानाः क्येन । सुनानं धाः थें च्वन - 'यम्मां, न्यँ हे मन्यँसे तिसां ती त्येनाम्ह का मखा !' लानि नं मे वांन्यात । जुजुया ख्वालय् छक्कः भ्वाँयक स्वल । मायां थें ह्ययेके थें फुंगाय् लिधना च्वम्ह जुजुयात घयेपुनाः छिक लासाय् ग्वारा तुइकल । मनचा थीक सिलखं फायेका बिल । मौकाय् लाःबलय् धकाः हानं जुजुया ख्वाः क्वथीक स्वल । याउँक न्हयः वःनि छु जुजुया । लानि तीजक प्वःचा यन । कुण्डलं 'तयजु' यात । लुँ गय् जक मि थें च्याःगु हं ! बुद्धा गुलि मसीनु !! हीरा गय् जक भल्ल थी !!! तापाक तयाः स्वत, बाँलाः । सत्तिक हयाः स्वत, बाँलाः । न्हाय्पनय् थीक यनाः स्वत । मन हथाय् चाः । सिलखं जुजुया म्ह जिगिजिगि क्वात ला थें, जुजुं सिलः भ्वाक्क वांछवत । मत प्वाक्क सित । लानिया नुगः भाराभारा मिन । कुण्डल क्वात्तिक म्हू चिनाः लानि पलख सुमुक च्वन । क्वथा नं सुमुक । इयालं सुतुक्क दुस्वयाः तिमिलां चिवा काःवल । लानि हानं तीजक जुजुरिखे मिखा ब्वल । जुजुया न्हयः हे वः । लानि नं बलंतलं जक न्हयः फिनाच्वंगु । तःदँ मछि चिसवाः बान्हय् यानाच्वम्ह मनू चिसवाः नयेजीबलय् चं चं धाइ थें तःदँ न्हयवनिसे जुजुं तीके मब्यूगु, आः ती जिल धकाः कयः ततां ज्वनावःगु तिसा ती मालाः हे उबायतीतक न्हयःपाः यानाच्वंगु । मिखा सिकुसिकु मिनावल । आः ला लानि क्वःछित - 'जू जू थें जुइ का । तिया निं स्वये का । सुनां खनी धकाः आः नापं ? सुनां कनाबी धकाः ?' लानि तिसा छज्वलं थःगु न्हाय्पनय् ती सिधयेकां त्वःतल ।

तिमिलां 'जिं मखं ला' धकाः सुपाँय्या गाबः उलाः तीजक स्वयाहल । क्वथा हे घुनुनु थक्क सुनानं न्ववाना हल, - "अत्तेरी जुयाम्ह का मखु ला छ ? सुनां धयाः तियागु आम तिसा ? गन कयाः तियागु ?"

लानि नं मतिं मतिं लिसः बिल, म्हुतुसि यारयार संकाः - "काजीखलःया मिसां तिसां ती ज्यू । वादाला बिकुं च्याइम्ह ज्यापुनीनं वहःया सिखः क्वखाये थ्याः, लुँया माकःसि सुइ थ्याः । जिं हे जक लुँ-वहःया तिसां ती मजीमाःगु

छाये ?" लिपा ला न्हयसः लिसः ल्वाये थें धकाः जूवन ।

- "अथें कायेदइला व लुँ ?"

- "छाय् मकाइ थःगु धुकुतिइ च्वंगु ?"

- "प्रजाया हिचःति राजस्व नासो पासो यायेगु ताक लाकि ?"

- "अपाय् हाकःगु खँ छाये माल ? लुँद्वय् लुँ छकूचा कयां गुलि पाः जुइ ? सुनां छु चाइ ?"

- "देशया कीर्ति खलुं वनी धकाः मस्यू ला ? देशया भविष्य दुनावनी धकाः मस्यू ला ? देशय् सकभनं लँ, हिति, सतः, देगः, बिहार, ज्यासः दयेकेत माः धकाः प्रजाया गुथिं ल्हानाः पानाः मुनेहःगु राजस्व छं तिसा दयेकेत काये दइ ?"

थ्व खँ न्यनाः लानि अजू चाल । प्यदँ ति न्हापा नं जुजुं लानियात थथे हे न्वाःगु । व हे सः गय् लिथ्वःगु ? जुजुया फस्फस् न्हयः वः । अयसा थ्व न्ववाना च्वम्ह सु जुल ले ? लानिया न्हाय्पनय् व हे सः गं न्याः थें न्यानां च्वन । ल्हाःतुति थथाय्पु जुयावल । गुबलें ख्वाः त्वःपुल, गुबलें न्हाय्पं प्वाः तित । तीजक लासाय् ग्वारातुल । तीजक जुजुया ग्वायलय् पितु पियाच्वन । जुजुया न्हयः वः । लानिया नं न्हयः वइन, वइन, वइन । मिखा तिसिल, चायेकल, तिसिल, चायेकल । तिसिल तिसिल आनाहां न्हयः वल । मन तयेक न्हयः वल

समाः- ज्वलंछि न्हयःने अथें तयाः लानिं कयःततायात पिया च्वंछ्वंगु । मंमदु मंमदु थकू कयाः सँ छयेन । सँ थय्क चीकूबलय् थःगु न्हाय्पनय् च्वंगु कुण्डल प्वालाक्क खने दत । सुनानं खन ला धकाः म्ह छक्कः चिंक मिन । थकू बैय् तयाः त्वलहं च्वंछ्वन । न्हाय्कं स्वल । हाकुसे मिमिं धाःगु सुपाँय् दथुइ चाकलाःगु मिला, उकिया जःखः पिलिपिलि नगु छज्व । ल्यूने तीजक वयाः जुजुं मिखा पीकल । लिपा मनचा ज्वनाः लानियात थःरिखे स्वकूबलय् जुजुं लानिया न्हाय्पनय् कुण्डल खन । मुसुहुं न्हिलाः जुजुं धाल, - "गुबलय्निसें कुण्डल तिया मय्जु ? धाःसा ला सकतां तिसा ज्वलंछि दयेका बीगु नि ।" लानिया मन कूछि थाहां वल । तुति बैय् मचुल । फिसिक्क न्हिलाः धाल, - "छःपिनि बचं दःसा आः नं लाःनि नि । न्है ला, न्है यज्यू !" जुजुं छयं फितिफिति संकाः मुसुमुसु न्हिलाः





लानिया न्हाय्पनय् तीजक धाल, - “छं यःयःगु दयेका का ।” लानि मिखा तिरिस्सिनाः न्येनाच्चंगु । सः थप्प दित । मिखा कनास्वतं जुजु क्वथाय् मदु । अयनं लानि दङ्ग । ‘छं यःयःगु दयेका का’ हँ । लानि पलख लाति हे जुल । छु छु दयेके छु छु, नां हे मवः । कृष्ण देगः - त्वथालं स्वम्ह ति मिस्त क्वहां वयाः लुँइयाः ससतिक न्ह्याःवल । लानि तिकइयाः प्वाल्य थःगु मिखा दिकाः स्वयाच्चन । मिखां खँक्व तिसा मनं लुमंका यन - लुँस्वाँ, लुँभत्तु, वहःभत्तु, कुण्डल, बिजकनि, तायः, तीखमाः, जन्तर, प्याखंअंगू, नवरत्नया अंगू, सिंखाः दुगु दुदंगु लुँचुल्या, बाही मेखला, वहःया सिंखाः दु कल्लि । इपि फःहिला वंसां स्वयाच्चन । अँ लुँवहःया सतफल, अल्पकाया पर्सि, मलमलया जनी, तासया लं, जाम्दानीया स्वां बुट्टा लूगु गा नं माः खनि । ‘सु इपि ? तःइयाःकाजीया जहान ला ? त्यपय्नी महारानी ला छु खे ?’ लानिया नुगलय् शङ्का व ईर्ष्या कुति न्यात । इयालं दुपिनाः लानि थः प्यखेरं मिखा बल - सलांल्वहंया चिकंखला, क्वलंखला, सिन्काया थकूचा, ककीचा फुक्क अयाःगु जक । लुँवहःया छुं छता वस्तु हे मदुगु का छे । ‘छं यःयःगु दयेका का’ धया बिज्याःगु हे दु । लानिया इच्छां हालिम्वालिया खाःपालं पुल । ‘लँ, सतः, देगः दयेके म्वाःनि । लानि निं बांलाके लाय्कू बांलाके हुयांफुयां दःसा तिनि प्रजायत । लानि थःत माःगु तिसा सकतां दयेका काल । ल्वःल्वःगु वसः जुछि जुछि तयेका काल । ई ह्वासाह्वासा ब्वाःगु याद हे मदु लानिया । कयः तता व हे मवः ।

जुजुया तलेजु पुज्यायेत पुजाभः तःवने हथाय् जुल लानियात । पूजाकुथिइ बिज्याइन जुइ लय्ताःम्ह जुजु, बासुदेव थें यइपुम्ह जुजु । लानि दनेत सन । बल्लं दन । पलाः च्वेकल, पलाः बैय् प्यप्यपुं थें । क्वथापिने पलाः तलं नं खाउँसे । अनंनिसें मतिइ ततं ब्वात - लुँअप्पां सीके, लुँया स्वाहाने छुके, भनाःक्यबया पलेस्वां-पुखुलिइ वनेगु लँ छबालाचाय् नं लुं सीके, वहःया बागलाय् नवरत्नया स्वां हवयेका तये छु छु छु छु । पलाः तक्क दित । पलेस्वां-पुखुपदइ त्वाथः गय जक वथं गयाच्चंगु ? म्हाःल खे ! न्याया म्हाय् पलाः तये थें का ! थ्व त्वहं फुक्क प्वलाः वहलं सीके मानि । तीजक पलाः ल्हवनाः न्ह्यःनेसं लाःगु पलेस्वानय् दिकल । पलेस्वांमा याचाक्क वन । तीमा

थें चाःतुल । लानि भन्निले लखय् थस्सः पायेत्यंगु । म्हिगः म्हीग सा लानि पलेस्वानय् पलाः थय्क दिकी । पलेस्वाँ अय्क न्याच्च वनी । लानि पलाः काचाक्क ल्हवनी । पलेस्वाँ त्वाचाक्क तस्वाना वइ । थौ. आः छु जूगु थ्व ? लानिया म्ह-म्हि पिइसे च्चनावल । पलेस्वाँनय् पलाः ततं हितिइ नीलः फःवने मानिगु । छप्वः, निप्वः, स्वप्वः न्याप्वः खुप्वः अहो ! ग्यानां छु याये ? नीलः काये हे माल । नीलः मदयेकं गय पुजाभः तये ? जुजुं यलय् बिज्याका तःम्ह तलेजुमाजुया नित्य पुज्यायेत लानि हे पूजाभः तयेमाःगु । मयासैं मगाःगु ज्या । लानि तीजक पलाः ल्हवनाः मू पलेस्वानय् दिके त्येन । यम्मायः पलाः दिके मलाःनि व नं चामाः तुल । पलाः दिकेवं ला दं हे त्वःधुला वन का, का । ब्यकुं च्यानातःगु सिजःयागु कलशचा तुंफुङ्ग कुतुवन । कुण्डलं यानाः न्हाय्पं निपां इयातुसे, इस्सुसे, हिइसे च्चनावल । न्हाय्पं स्वहाया वनी थें का । लानिया पलाः पलेस्वाँलिसें पाताल्य् थय्क थतिना वनी थें का । लानि थथुम्हुतुसि वां क्वंत्यलाः पलाः ल्हवनेत सन । क्वथुम्हुतुसि वां क्वत्येलाः नं पलाः ल्हवने मफु । वाक्कु छिनाः मतिइ तल - ‘थ्व पलेस्वाँ नं हां नापं लिनाः फुक्कफाक्क वांछ्वये लुँया पलेस्वाँमा पी ।’ लानि ल्हाःतुति खूब संकल । सुनां सुनां लानिया कुण्डल त्वकेत भातापाता साल लानि चिल्लाय् दनाः हाल । ल्हाः निपां न्हाय्पं क्वात्तिक त्वत्वपुल ।

लिककसं घनाच्चंम्ह जुजुं “छाय्, छु जुल” धकाः स्वलं लानिया म्हछम्हं चःतिया चःति । वाक्कु छिनातल । मिखा भय्कं । स्वाँय् स्वाँय् सासः ल्हानाच्चन । जुजुं काचाकाचा इयाः चायेकल । वा थिना बिल । मिखा क्वपिया बिल । गुलि ल्हाः ज्वनाः सालं न लानि न्हाय्पनय् च्वंगु ल्हाः लिमकाः, लि हे मकाः । बल्लतल्लं ल्हाः लिकालं लानिया न्हाय्पनय् कुण्डल फ्याराफ्यारा सन । जुजु पौभाः थें त्वलय् चाल । जुजुया मिखा तक्क च्वन । जुजुं छयं क्वातु क्वात । लानिया न्हयलं चाल । मिखा ब्वब स्यात । पलख अय् थय् हे धाये मफु । जुजुं थःगु ल्हाः छपा ज्वनाः सालातःगु, मेगु ल्हाति थःम्ह न्हाय्पं क्वातुक त्वपुया तयागु चासेलि लानि म्हागसया खँ लुमंकल । सिना थें मछालाः लानि खाः त्वत्वपुल । गा भुत्तु भुन । कुण्डल त्वयाः जुजुया ल्हातिइ तयाः बिन्ति यात, - “मन तयां तये मफयाः छःपिनिगु बचं





मतःसे थ्व तिसां तियाः यक्व कसा नयेधुन प्रभु ! भन्निले । अपराध क्षमा ! थ्व कुण्डल छज्वल तलेजु-माजुयात दछाया बिज्याहुँ ।”

- “मनुखं ती धुंकूगु दःयात दछाये ला ? छु बुद्धि छं ?”
- “बुद्धि मगानाः ला थय् जूगु जितः । बिन्ति धाये ”
- “मनूया चिप नं दःयात जी ला ?”

- “अयसा छु याये ले, प्रभु । का रे प्रभु”

- “ब्यु रे कयःयात ।”

- “प्रभु, गथे जक अन्तरयामी ? वयात छाय् बी जिं ? वं यानाः ला जि पापया समुन्दरय् बब्याःगु ”

- “गय् ? छु धया छं ?”

- “थ्व कुण्डल वं हे हयाब्यूगु । वं हे कर यानाः तिसां ती मास्तिवःगु उलिथुलि हे मदु जितः मन हे ची मफया वन ”

- “म्वाःल का, ती धुँसेलि तिया हे छ्व, छु जुल ले ?”

- “मयः, मयः जुइ माक्व जुइ धुंकल । प्रभुया बचन सत्य हे खःगु जुयाच्चन ।”

“उकिं ला धया नि छन्त । मखं ला छु छं, श्रीकृष्ण भगवान् व राधिकापिसं ज्वाँय् ज्वाँय् लुँतिसां त्यूगु दु ला ? स्वांमाँ स्वाँ हवयेकूगु थः बांलाकेत जक मखु, जगत नस्वाकेत नं खः । हुं नीछगः लुँगजू दुगु कृष्ण देगः, लुँझ्याः, लुँध्वाखा दुगु थ्व मंगः - लाय्कूछँ, उखे च्वंगु दन्तझ्याः दुगु लाय्कूछँ यलया शोभा । न्हापां देश बांलाके माः, भिके माः । सकल प्रजाया निंति माःगु लँ, हिति, सतः, छँ देगः, बही, बिहार, ज्यासः निं दयेके बी न्हापां । धर्मचित्तं ज्या याइपिन्त त्वःत्वःगु सिरपाः बिये । थथे मयासे देश हितया ज्याय् छ्यलेगु राजस्व धन सुनानं लबःब्वति कयाः थः कतिलाकेगुली फुकाः म्हासय् यायेगु ला छु खँ, अय् मतिइ तयेगु जक हे न महापाप ! तिसा धयागु तृष्णा मखा !

अति तृष्णा वासना खः । छता तृष्णा सच्छि, द्वःछि, कोटी मचात लहिनां लही मफयेक थ्वकी । उमिसं भीत दुने दुने भ्वाभः याइ । राजस्व धन देश हितया ज्याय् मध्यसे थःगु निंति जक लबःब्वति स्वाहायेकीपिं मनूत फुक्क फुक्क सुल्या खः । प्रजायात सेखय् यायेगु नियतं धकाः ले छन्त लुँ-वहःया तिसां मतीकुसे तयागु । छं स्वये जि नुगःस्याःकुति धकाः च्वना ला ? भोला फकीर बाबाजी धकाः च्वना ला ? कर्पिस देशय् हयेकाः वइ धकाः ग्याःम्ह सा याननिसे प्वाल्ल थीगु लुँगजू देगलय् छाय् तयेकी जिं ”

“खः खः, म्हगसय् जितः अथे हे जुल देशया राजस्व दक्व जिं थःत माःगु तिसा-वस्तु दयेकाः फुकागु तृष्णा जितः थुलि पिरय् यायां लिनाहल धायेधुन कि पलाः छिनाथाय् तकं लुँअप्पां सीके मास्तिवःगु पलेस्वां-पुखुलिइ उलि बांलाक नस्वाक ह्वःगु पलेस्वाँमा नं हा नापं लिनाः लुँया पलेस्वाँ हवयेके बी मास्तिवःगु ”

“अहो सा ! अपाय्चः मछि जुइ धुंकल का ह जि महारानीयात ? म्वाःल का, जिगु बचं मतसे छं तिसां त्यूगु बाखं परन्तु तक लुमनीकथं अन पलेस्वाँ-पुखू दथुइ लुँया पलेस्वाँमा छमा दयेका बी का जि , न्है !”

“म्वाः, म्वाः प्रभु ! क्षमा फ्वने प्रभु । बरु थ्व कुण्डल दःयात पू जुल सा देश बांलाइगु ज्या क्यंम्हसित सिरपाः बियाछ्वये । उजाःपिन्त दँय्दँसं सिरपाः बीदयेकेत जिं थःम्ह नं थाज्या-लाज्या यानाः छतला बातला लुँ-वहः मुंके ।”

“नकतिनि का मय्जु जिगु नुगलय् सुतिहिं दुहां वये सःगु । छं थःगु द्वपंया निंति जिके क्षमा फ्वन, बाँ हे लात । छन्त जिं क्षमा बियागुया दसि ब्या तयेत सां अन लुँ-पलेस्वाँमा दयेका बीगु पक्का जुल, खं ला !”

लानि ख्वाः ह्याउँक तयाः छयं क्वछुना च्वन । जुजु सरासर क्वथां पिहाँ वनाः महाजन निम्ह प्यम्ह छ्वयाः छँभडेल नायः व हःखाया लुँकःमि नायः तःधी गुर्जु नं सःतके छ्वया बिज्यात ।

प्रा. डा. जवकलाल बैद्य नेपालभाषाया बांजाःम्ह च्वमि खः । वय्कःया न्हापांगु बाखं ‘त्वःल’ मचा पौया ल्याः ३ सं नेपाल सम्बत १०६७ सं पिदंगु खः । आःतक न्हयय्गुलं मयाक सफू पिथना दी धुंकूगु दु ।





बुद्धया बारे छगू भिन्न मत

डा. दयाराम श्रेष्ठ 'लुँभु'

नेपा:

'बुद्ध' शब्दया तात्पर्य हे भगवान, अर्हत, जाग्रत वा जागरूक मनू, जीवन मूक्त, सम्यक्सम्बुद्ध, गौरव व गरिमा युक्त, रागद्वेष मोह मुक्त, बुद्धिया धम्म, बौद्ध धम्म, मेपित सम्मान याइम्ह, दिव्य शिक्षा बिइम्ह, अध्यात्मिक उन्नतिया लागि सनाजुइम्ह, सर्वोच्च शिखर पुरुष, पाखण्ड व कर्मकाण्ड मूक्त, छम्ह बैज्ञानिक, सत्य, सरलता व प्रज्ञाया जननी, धम्म, आत्मसाक्षात, आत्मविकास व आत्मकल्याण नापं लोक कल्याण याइम्ह, सन्तापमुक्त, अनुपम मैत्री बन्धुत्व व पूर्णतया प्रतीक, बिश्लेषक, सत्यया अन्वेषक, धम्म व संघया नं धर्म आदि बिशेषतां पुवम्ह, छम्ह संस्थापक, कारुणिक उपदेशक, मैत्रिपूर्ण, मौलिक, मानवीय, निर्वाण लँपुया पथप्रदर्शक, ईश्वरीय गुण दुम्ह, भगवान जुइत योग्यम्ह व कोटी कोटी नमन यायेबहःम्ह सर्वोच्च लौकिक मानव खः ।

बुद्धया जन्म शिद्धार्थ राजकुमारया रूपय् लुम्बिनी बन, कपिलबस्तु जूगु धकाः थ्व हलिमय् मान्यता दु । छु नं सुं ब्यक्तिया अभिव्यक्ति, सफुतिइ च्वयातःगु, तःतःधंपिन्सं धयाबिज्यागु, न्यंकूगु व अनुकुल दृष्टि अथवा प्रतिकुल न्हयाथिन्यम्हसिनं ब्यूगु खःसानं व परम्परा बाँलाथे ताःगु जुइमा वा बाँलाथे मतायेमा उकीयात अमूक, कुशल या अकुशल कर्म खः धकाः थःम्हं हे अनुभव यानाः सिइकाः यायेमाः धकाः बुद्धं धया बिज्याःगु दु । थ्व भनाइ आतक्क हे मनन योग्य जूवनी । थ्वयात असंख्य इतिहासकार, बिद्यावान, कवि, लेखक व समाज सुधारक, सन्त, अध्यात्मिक गुरु राजनीतिज्ञतयसं सहज व व्यवहारिक मानय् यानातःगु खने दु । सुप्रशिद्ध बैज्ञानिक अल्बर्ट आइन्स्टाइनं बुद्धया बारे बिभिन्न अभिव्यक्ति ब्यूगु खने दु । वय्कलं थ्व धम्मयात धयादीकथं हलिमय् भविष्य 'थौं यागु बैज्ञानिक नीछगू

महान सम्राट अशोकं कलिंजया भिषण युद्धयानाः

रक्तपात व नरसंहार यासैलि अशोज शुक्ल दशमी खुन्ह दक्क राज्य त्वता बौद्ध धर्म स्वीकार यानाः

कोलीया गणराज्यया रामग्रामस्तुप जक बाकियाः न्हयगू स्तुपय च्वंगु अस्तु लिकना हलिमय् बिभिन्न थासय भ्रमण याना बौद्ध धर्म

उपदेश प्रचारयाना करीब ८४,००० भाग थयाः

व भाग थयाः स्तुप दयेकूगु खः । थायथासय

शिला स्तम्भ दयेका गुप्त लेख तयाबिल ।

बुद्धपुनिह खुन्ह लुम्बिनी जन्म जुया बौद्ध दर्शनया

उद्गम शुरु यानाः दक्क राजकाज त्वःताः

पिठाबिज्यागु, उगुबेलाय थय्का बुद्धत्व प्राप्त जूगु

व कुशीनाराय महापरिनिर्वाण जूगु दिं जुया थ्व

दिंया यक्क हे महत्त्व दु ।

शताब्दीया यूगय छुं नं धर्म दु सा व हे बुद्ध धर्म Cosmic वा ब्रम्हाण्डीय अथवा शास्वत धम्म जूवनी । थ्व ईश्वर, दम्भमास, अन्धबिश्वास, Theologiy व ब्रम्हबिज्ञानया भिन्न कथं जूवनी ।' अथे हे 'प्राकृतिक वा अध्यात्मिक निगू भावनाय थःथम्हं समाहित जुयाः जगतया दक्क प्राकृतिक व आध्यात्मिक बिषयतयगु ज्याया अनुभव वा अर्थ जाःगु एकात्मकतां उत्पत्ति जूगु धार्मिक संबेदना व सातविक चेतनाय आधारित जूवनी ।' थ्व परिभाषा हे बुद्ध धर्मया सटिक उत्तर खः । वय्कलं धायेत्यंगु जिं थूगु कथं हलिमय् छुं नं धर्म धैगु दुसा व बौद्ध धर्म खः व जक धिसिलाःगु धर्म खः । थुकिया बिसिक्क ध्वॉय दु, थगु पहिचान दु । पञ्चशील ध्वज धैगु थ्व ध्वॉयलय् न्यागू रंग थस्वकथं व घना नं दु ।





बुद्धया ईलय् भारतवर्षयात् जम्बुद्वीप धायेगु याः । उकी पराक्रमी शाक्यवंशीय जुजु शुद्धोधनया निम्ह महामाया व प्रजापती लानी खः । थछे वने धकाः वंगु ईलय लैय प्रशव बेदना जुयाः कपिलबस्तुया लुम्बिनी बनय सन् ५६३ ई.पू. पाखे सालया सिमाक्वय् बुद्धया जन्म जूगु खः । अशीत महामूनी शिद्धार्थ गौतम निश्चय नं चक्रवर्ति जुजु वा छम्ह सन्यासी जुयाः दक्क मानवया अधिपति जुइ धकाः भविष्यवाणी यानादीगु खः । वयकः जन्म जूगु न्हयनु दुखुन्हु माँ महामाया मन्त । भिन्खुदँ कयबलय् वहे दँया वहे दिँ खुन्हु बूम्ह थःम्ह निनि व पाजु कोलिय जुजु दण्डपाणिया म्हायाय् यशोधरा नापं ईहिपा जूगु खः । उपि निम्हतिपू पाखे राहुल नांया काय् बुल । जुजु शुद्धोधनं शिद्धार्थया लागि धकाः सांसारिक क्रियाकलापं तापाक्क तयेगु कुतः कथं छगू महल दयेकाः भोग बिलासया साधन दयेकाब्यूसां उपयोगि मजुल । थ्व बन्धनं वयकःयात खास हे चीमफुत ।

आचार्य धर्मानन्द कौशाम्भी बौद्धसत्त्वया प्रवज्या वा गृहस्थाश्रम त्वःतूगु स्वंगू कारण ब्यूगु दु । छगू थःथम्हं हे थःथःतुं हे त्वायेत शसस्त्र धारण यानाः अशान्त जुइगु अवस्थाया भय, मेगु गृहस्थाश्रमय वइगु बिभिन्न अङ्चन, बाधा खुल्ला स्वच्छ फय्या लुमन्ति, व स्वक्वगू जन्म, जरा, मरण, ब्याधी, शोक आदिं मुक्त जुइत वैरागया भाव उत्पन्न जूगु खः । तर वयक परिराजाक जूगु हुनिं थौ तक नं शोधया हे बिषय जुयाच्चंगु खने दु । थुकिया हे सिलसिला भारतया संविधान डा. भिमराव अम्बेदकरं गृह त्याग याःगु हुनि बिसिकं हे थःगु सफुती च्वयातःगु दु । अम्बेदकरं लिपा भिक्षु जुयाः मेमेपिन्त नं यक्क यक्क संख्या भिक्षु यानाः बुद्धया सन्देश ब्यूगु खः । वयकःया भनाई अनुसार कपिलबस्तु व कोलिय राज्यया सीमा रेखाया रूपय् जुयाच्चंगु रोहिणी खुसी दु । उगु ईलय निगू देया बिचय च्वंगु खुसिया लख उपयोग याःगुया बारय् निगू देया जनता दथुइ बिवाद तच्चया वंगु खं जुयाच्चन । वहे बिवाद भं भं तच्चयाः निगू देया बिचय युद्ध तक जुइगु अवस्था वःगु खः । कालिय राज्य च्वंपिन्सं कपिलबस्तुया मनूतयत्त अन्याय यानाः आक्रमण याःगु बिषययात कया अनसं कपिलबस्तुया संघय् तक प्रवेश जुल । जनताया रक्षा यायेगु लागी अन च्वम्ह संघीय सेनापती बेसवरं कोलीय आक्रमण यायेमाःगु मत तःगु खः । तर शिद्धार्थया मत

व सेनापतीया मत बिभाजीत जुल । सेनापती युद्ध यायेगु पक्षय बहश जुल धाःसा, शिद्धार्थ युद्धया बिकल्पय छुं उपाय यानाः समस्या ज्यकिगु कुतः यायेगु धकाः बहश याःगु खः । तर निम्हसिया दथुइ बिवाद मज्यंगुलिं मतदान जुल । मतदानय् शिद्धार्थया मत अल्पमतय् लात । युद्धया पक्ष निर्णय जुया कपिलबस्तु युद्धय बिजय नं जुल । अथे जुयाः शिद्धार्थयात सजाय बिइगु अवस्था वल । संघीय संसदं शिद्धार्थया बिरुद्धय स्वंगू बिकल्प न्हयेथन । छगू अल्पमत व बहुमतय लाःपिं दक्क मनूत सेनाय् भर्ति जुयाः युद्धय भागकायेगु, निक्वःगू, शिद्धार्थयात मृत्युदण्ड वा देश निकाला यायेगु अलय स्वक्वगू अल्पमतय् जाहेर याःपिं शिद्धार्थया दक्क समर्थकपिन्त सामाजिक बहिष्कार यानाः दक्क बुँ छे जफत यायेगु । थ्व स्वंगूगु बिकल्प मध्ये निक्वःगू थःम्ह मृत्युदण्ड वा हिंसा कर्मया बिपक्ष बहश यानागु, अले थथिति व समर्थकयात सामाजिक बहिष्कार यानाः छे व बुँ जफत यायेगु पक्ष मकासे देश पिहांवनीगु, गृह त्याग यायेगु निर्णय याना राज्यभोग त्वःताः पिहांवंगु खः धकाः उल्लेख यानातःगु दु ।

वयकलं नीगुदँ दुबलय् प्रवज्या काःगु खः । कपिलबस्तु करीव ६५० कि.मी. न्यासि वनाः राजगृह वंगु खःसा, बैशालीइ भूगु ऋषि, अलाक कालाम, उदत रामपुत्र आदि योगीपि नापलाःगु खः । उरुवेला धैगु थासय निरञ्जना खुसि सिथस जुजु सिनेग्रीया आश्रमय च्वनाच्चंगु ईलय न्याम्ह परिव्राजकत नापं च्वंगु खः । वयकलं तपस्या याःगु ईलय नयेगु अन्न कम यासे छगः अन्न तक जक छन्हुया भोजन याःगु खः । व इलय शरीर एकदम क्षीण जूगु खः । व अवस्था च्वंबलय् छपुचः मिसात थःगुहे धुनं लंय वनाच्चंगु खनाः प्रभावित जुयाः मनय् अति पिडन व अति बिलासिता सिबय् मध्यम लँपु हे उचित व उत्तम मार्ग खः धकाः मनय् वयकलं लुइकल । निगोदया सिमातःलय् च्वनाः तपस्या यानाः च्वंबलय् सुजाता धैम्ह मिसामचां ब्यूगु खीर नयाः तपस्याया अन्त याःगु खः । व इलय न्याम्ह पासापि परिव्राजकपिन्सं नं वयकःयात याकःचा त्वतावन । थथे लिपा वयाः छैय् वंगु खुदँ लिपा बैशाख शुक्ल पुन्हि खुन्हु हे बुद्धत्व प्राप्ती जुल, निर्वाण प्राप्त जुल । दकलय् न्हापालाक्क वयकःया हे न्याम्ह परिव्राजकपिन्त (कौण्डन्या, वप्प, भद्धिय, महानाम व अश्वजित) धर्मोपदेश बिया बिज्यागु





खः । मध्यम लँपु धैगु कामभोगया लँपु मखु, कायक्लेशया लँपु नं मखु, मनुष्य हे धर्मया केन्द्रविन्दु खः । प्यंगू आर्य सत्य नं धम्मया आधारशिला खः । दुःख व दुःख बिनाशया हुनि न्यंबल्य कल्याणकारी पञ्चशीलया बाँलागु जीवनया मापदण्ड नं कना बिज्यात । हाकनं उमित आर्य अष्टांगिकया लँपुया उपदेश बियाः उकिया च्यागू अंग दुगु नं कना बिज्यात । षडगुण, फ़िगू पारमिताया यथार्थ व पुवंगु अर्थ न्हयथना बिज्यात । उमिसं थ्व महशुस यानाः स्वीकारे यात । वास्तविकया छगू न्हूगु धम्म नं थ्व हे जक खः । थ्व यथार्थ अस्तित्व केवल मन व चित्त बिज्ञान खः । मन हे मानसिक क्रियाया प्रधान खः । मन हे केन्द्र बिन्दु खः अले आत्मसमर्पण यानाः प्रार्थना यानाः शिष्य दयेकाब्यु धकाः परिव्राजक पिन्स बुद्धयात आग्रह याःबल्य भिक्षु संघय नं दीक्षित याना बिज्यात । उपि पञ्चवर्गिय भिक्षु नामं प्रख्यात नं जुल ।

ऋषि यश दकलय न्हापाम्ह गृहस्थ उपाशक शिष्य खः । थःमह अबुजुया ईनापय कपिलबस्तु वनाः दक्वसितं उपदेश बिया बिज्यात । सारीपुत्र व मोदगल्याण नापं यशोदाया कोथाय वनाः नापलाःगु ईलय जूगु बेदना अकथनिय व बिलाप जूगु दृश्य मार्मिक व स्वयेत व न्यने मफूगु अवस्था खने दु । यशोधरां बुद्धयात थः अबुजु धकाः राहुलयात म्हसीकाबिल, राहुलं थःगु अधिकार फ्वन । तर उपि दक्वसित बुद्धं उपदेश बिइ धुंकाः फ्वंगु अधिकार हे लोमंकाः भिक्षु संघय सामेल जूवन । वया लिपा उपाली, सुमित, सुपाक, सुपिय, सुमङ्गल व कुष्ठ त्वचं थ्यूम्ह सुप्रबुद्धयात उपदेश बियाः समाजय प्रेम, मानवता व समतामूलय समाजया नियम दयेका बिज्यात । महाप्रजापति महिला संघय सामेल जुइत तःकःमछि आग्रह याःबले च्यागू ब्यवहारिक न्हूगु नियम दयेकाः मिसातयत नं भिक्षु संघय समाहित यानाः नर व नारीयात समान दर्जा व ब्यवहार क्येना बिज्यात । बैशालीया नगरबधुया ब्वना स्वीकार यानाः महर्षिपुत्रीयात कृतार्थ

जुइकाः मन सन्तोष याना बिज्यात । कुशीनगरया सुभद्र परिव्राजकं स्वक्वः तक आग्रह यासैली दुने हे सःतायंकाः धम्म बिनयया उपदेश बिया बिज्यात । भिक्षु आनन्द नापं उपवनय च्वनेगु निर्णय यानाः स्वला न्हयः हे बैशालीइ चान्हय स्वंगू प्रहरय महापरिनिर्वाण जुइगु सूचं प्रवाह यानाबिज्यागु खः । पीन्यादँ तक कल्याणकारी धर्म उपदेश बिया बिज्याम्ह बुद्ध सन् ४८३ ई.पू. पाखे चयदँया उमेरय महापरिनिर्वाण जुया बिज्याःगु खः । मदये धुंकाः जुजुपिनिगु तसकं हे बिबाद जूगु खः । द्रोण नांया ब्राम्हणं बुद्धया अस्तु न्हयम्ह जुजु व ब्राम्हणयात धकाः च्यागू भाग यानाः च्यागू हे बौद्ध स्तुप दयेकाः पुजा याःगु खः । कपिलबस्तुया राजकुलया बोलीचालि संस्कृत व अनया जनबोली धाःसा पालि भाय खः । महान सम्राट अशोकं कलिंगया भिषण युद्ध यानाः रक्तपात व नरसंहार यासैली असोज शुक्ल दशमी खुन्हु दक्व राज्य त्वःताः बौद्ध धर्म स्वीकार यानाः कोलीया गणराज्यया रामग्रामस्तुप जक बाकि यानाः न्हयगू स्तुपय च्वंगु अस्तु लिकानाः हलिमय बिभिन्न थासय भ्रमण यानाः बौद्ध धर्म उपदेश प्रचार यानाः करीब ८४,००० भाग थयाः व भाग तयाः स्तूप दयेकूगु खः । थायथासय शिला स्तम्भ दयेकाः गुप्त लेख तया बिल । बुद्धपुन्हि खुन्हु लुम्बिनी जन्म जुयाः बौद्ध दर्शनया उद्गम शुरु यानाः दक्व राजकाज त्वःताः पिहां बिज्यागु, उरुबेलाय थ्यंकाः बुद्धत्व प्राप्त जूगु व कुशीनगरय महापरिनिर्वाण जूगु दिं जुयाः थ्व दिंया यक्व हे महत्व दु ।

हलिमय गुलि नं दर्शन वल गुलि शिद्धान्त वल वन तर २५०० दँ न्हयःया बुद्ध दर्शनया उपदेश आःतक्क नं सान्दर्भिक खने दु । भविष्य नं खनेदइगु लक्षण दु । ब्यक्ति, समाज, संघ संस्था दक्वसिनं थ्व उपदेश अनुसार ज्या न्हयाका यंकाः अवगुण दक्व म्हो यानाः प्रयास यानाः यंकुसा धात्थे जिवन सुखमय जुइ अले सफल जुइ धैगु जिगु नं मनंतुना । अस्तु ।

डा. दयाराम श्रेष्ठ लँपु नेपालभाषाया छम्ह च्वमि खः । वय्कलं 'बौद्ध दर्शन अन्तरगत ललितपुर बाँडेगाउँ स्थित स्वरक्षारी लौकेश्वरया सांस्कृतिक अध्ययन' विषय सं २०७४ सालय लुम्बिनी बौद्ध बिश्वविद्यालय पाखे बिद्यावारिधी याना छूगु दु । वय्कः ३८ दं निसै सरकारी सेवाय सूचना अधिकृत जुयाः गृह मन्त्रालय सं ज्या याना च्वना दीगु दु ।





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\$18,500,000.00 jury verdict on behalf of a 12-year old boy who was injured by the prescription of a mental health drug to his mother when he was in the fetal stage. In addition, it was alleged that the monitoring of the drug was improper. There was an additional allegation that the quantity used was inappropriate. The child sustained both physical spine damage and brain damage, and impairment intellectually. Tried by Marvin A. Brustin, Milo Lundblad and Matthew Baker.



\$700,000.00 settlement for a roofer who he fell of a ladder and fractured his right leg. The fracture was on the top of his shin bone in the knee joint. Plaintiff was treated by orthopedic surgeons at Stroger Hospital. The fractured bone was not in its proper position as shown in x-rays. Instead of recommending surgery to correct the positions of the fracture fragments, the doctors instead put his leg into a cast. The bones healed in the wrong position. The miss-aligned bone fragments caused arthritis to develop in the knee joint. Due to the arthritis, Plaintiff had his knee joint replaced with an artificial one. Although the knee replacement surgery improved his ability to walk, he cannot return to his former job as a roofer or any job requiring physical activity. We contended that the Plaintiff's doctors negligently failed to recommend immediate surgery to re-align the fracture fragments and to secure them with a plate and screws. We contended further that if surgery had been done right away, he could have avoided knee replacement surgery and returned to work. Cook County on behalf of Stroger Hospital and its doctors agreed to pay \$700,000 to settle his claims.

\$4.6 MILLION settlement in May 2018 from three defendants where the contractor did not use a proper backing-up procedure causing the construction laborer to loose part of his arm due to crushing type of injury to that arm as a result of leaving him in the danger zone when the truck was backing the trailer up and where the connecting latch opened due to improper design of the latch. We were claiming that a truck attached to a trailer carrying a tractor with latch opened accidentally due to improper design. Done by Marvin A. Brustin and Milo Lundblad at Mediation Hearing.

\$1,050,000 settlement in December 2017 of a medical malpractice claim arising from improper positioning during robotic surgery causing nerve and muscle damage.

\$1,375,000 settlement in March 2017 for a product liability case, in the United States Federal District Court, regarding a defective humidifier, which started a fire, resulting in serious smoke and other injuries.

\$1.7 MILLION settlement in a medical malpractice case for the family of a 65 year old woman who died as the result of alleged inattentive treatment of post-surgery bleeding;

\$9.5 MILLION Jury verdict for an immigrant, construction laborer against a general contractor. (The jury reduced the amount by one-third for contributory negligence). This construction laborer suffered a severe fractured femur and a herniated disc as a result of a fall from a scaffold.

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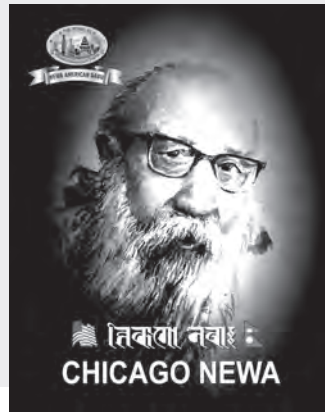
अमेरिकां पिदंगु शिकागो नेवा: सफू छगू चर्चा

नेपालभाषा व नेवा: संस्कृतिया माया मतिना नेपालय् दुने जक मखु । यदि नेवा:तयके मन दत धा:सा नेपालं पिने च्वना: नं क्वातुक यायेफु धैगु दसि नेपालं पिने थीथी देशय् च्वना: यानावयाच्वंगु ज्या खं प्रस्त यानाच्वंगु दु । नेपालं पिने च्वना: थुकथं थ:गु भाषा व संस्कृतियात माया मतिना न्ह्यब्वसें नेपाल भाषा व संस्कृतिया अनुयायी जुयाच्वना धया कथंया दसि नेवा: अमेरिकन दबू पाखें न्ह्याका वयाच्वंगु खनेदु । थुकथं दसि न्ह्यब्वयेगु इवलय् थुगु अमेरिकाय् नीस्वनात:गु नेवा: अमेरिकन दबू संस्थां नेपाल सम्बत न्हूदँ क्यंगु लसताय् थ:गु दबूया ख्वा:पौ कथं शिकागो नेवा: पत्रिका पिथना वयाच्वंगु दु । नेपालय् व अमेरिकाय् च्वपि नेवा: च्वमितय्गु थीथी नेवा: सरोकारया विषयबस्तुयात क:घाना: च्वसु व रचनां थुगु पत्रिकाय् बिशेषकथं थाय् बिया: नेवा:तय्गु एकता बलंकेगु नं ज्या न्ह्याका वयाच्वंगु खनेदु । नेपालं अमेरिका तसकं ता:पा:गु देय् खया: नं भाषा व संस्कृतिया नापं नेवा: सरोकारया पक्षं याना: नेवा:तयत सत्तिका त:गु दु । उकिं भाषा, संस्कृति व नेवा: सरोकारया पक्ष नेवा:तयगु सम्पदा हे नेवा: एकताया आधार नं जुयाच्वंगु दु । थुगुसीया न्हूदँया लसताय् पिथंगु थुगु शिकागो नेवा: पत्रिकाय् न्ह्योनेया कभर पेजय् कविकेशरी चित्तधर “हृदय” (तुलाधर) या किपा अंकीत यानात:गुलिं नं भीसं भी साहित्यकारपिन्त प्राथमिकता बिया च्वेना: धैगु सन्देश आशय् ब्यक्त याना त:गु खनेदु । अमेरिकां नेवा:तय्गु ख्वा:पौ पिदंगु धैगु हे नेवा:तय्गु नितिं त:धंगु हर्षया खँ ख: । थुलिमछि तापाक्क च्वंगु थासं



सुगत रत्न सिन्दुराकार
नेपा:

नेवा: अमेरिकन दबुलिं थीथी इलय् न्ह्याकूगु ज्यासँया किपा नं रंगिन रुपय् थुगु ख्वा: पतिइ ब्वयात:गुलिं थुगु दबूया थ:गु नेवा: जातिया तातुनाया सवालय् गुलि सेत जुया: सक्रिय धका: नं क्येना वयाच्वंगु संकेफु ।



उकिसनं थीथी बिदेशी ब्यक्तित्वपिन्सं नं थुगु ख्वा:पतिइ भित्तुना बियात:गु धैगु नं छगू अनुपम नमूनाया रुपय् स्थापित जुयाच्वंगु दु । नापं नेपा: व अमेरिकाया दथुइया स्वापूयात नं बल्लाका तयेगु आधार जूवंगु तायेके छि ।

थौं भीसं भीगु सरोकारया पक्ष भी दथुइ जक सिमित याना तयां गा:गु मखये धुकूगु दु । नाप नापं अमेरिकाया थीथी सरकारी निकायनिसं कया: प्राइभेटय् तकं नं भीगु सरोकारया बिषयबस्तु क:घाना त:गु ख्वा:पौ दराजय् लानाच्वनीगु जुइधुकूगु दु । नापं कैयौसिनं अध्ययन, अनुसन्धान यायेगु हव:ता: नं चूलाइगु जूगु दु । उकिं थुगु पत्रिकाया सम्पादक भाजु केशरमान ताम्राकारं पत्रिका पिथनेत गुलि कुत: यानादीगु दु । थ्व सराहना जुया: नेवा: समाजय् छाप लानाच्वनीगु जूगु दु । थ्व छगू नेपालभाषा पत्रिकारिताया ख्यलय् नं त:धंगु खँ जुयाच्वंगु दु । कन्हया दिनय् नं थुगु ज्यां मेपिन्त होसला बिया: प्रेरणा कायेगु आधार तकं जूवनिगु खँय् निगू मत दइमखु । न्हेगु ल्या: कथं पिहां व:गु थुगु पत्रिकाय् यज्ञमानपति बज्राचार्य, मथुरा सायमि, सत्यराम महर्जन, रमेशकाजी स्थापित, बासव राजोपाध्याय, सिद्धिरत्न कसा:, रुक्मिणी श्रेष्ठ, सुरेन्द्र तुलाधर, बद्रि वेदना खड्गी, केशरमान ताम्राकार, भरत सा:मि, सुगत रत्न सिन्दुराकार, मोहिनी चित्रकार, भवानी तुलाधर, प्रो. तिमिला यमि, रत्नमान डंगोल, रेखा शाक्य, नजरराम महर्जन, अपर्णा प्रधान, पुष्प चित्रकार, समान्त, दशरत्न शाक्य, निजिरोज श्रेष्ठ, प्रेममान पुं पिनिगु रचना दुथ्याकात:गु दु । थुकथं हे अंग्रेजी सेक्सनया रुपय् क्रिटिश राजभण्डारी, श्रस्ता





तायो ताम्राकार, साशा श्रेष्ठ, डा. सम्पूर्ण धर तुलाधर, निष्ठा ताम्राकार, ससु लक्ष्मी तुलाधर, ओमचरण अमात्य, बिश्व महर्जन, हितकरवीरसिंह कंसाकार, श्रीकेशमान ताम्राकार, रजनी मिलापिनिगु रचनात नं दुथ्याका तःगु दु ।

नेपालभाषा ख्यःया थुलिमछि प्रवुद्ध वर्गपिनिगु रचनात दुथ्याकाः थुगु पत्रिका पिदंगु हुनि थुगु पत्रिकाय् सासः कथंया व बिशेषतां जाःगुत दइगु ला जूहे जुल । बौद्ध बिद्वानं निसै कयाः वरिष्ठ साहित्यकारपि व पत्रकारपिनिगु नं संलग्नतां यानाः भी नेवाःत नं तस्कं हे सक्षमताया सवाल्य् च्वन्हाः धकाः क्यंगु दु । सांस्कृतिक पक्ष निसै सम्पदाया सवाल्य् नं थुगु पत्रिकाय् च्वमिपिन्सं च्वसू च्वयातःगुलिं नेपाःया सांस्कृतिक व सम्पदाया पक्ष गुलि च्वन्हाः तःमि धैगु नं प्रमाणित याना वयाच्वंगु दु । नेवाःतय्गु बिषयल्य् धाये माल धाःसा नेपालभाषानिसै कयाः साहित्य, संगीत, संस्कृति, सम्पदा, जीवनशैली, रहन सहन, धार्मिक, प्याखँख्यः व हजंज्वलं आदिया सवाल्य् खँल्हाना वयागु हे मखु । उकिं थुगु पत्रिकां समग्र नेवाःतय् बालाक परिचय बिइत नं छुं हद तक क्वातुक हे साथ बियाच्वंगु दु धैगु अनुमान यायेफु ।

थुकिइ न्हयथनातःगु च्वसुयात बालाक दुग्यंक बिचाः बिमर्श यानावन धाःसा नेवाःतय्गु वास्तविकतायात नं क्वातुक उला बिइत तिवः बियाच्वनीगु खनेदु । भी नेवाःतसै नेवाःतय्गु सरोकारया पक्ष्य् बालाक ज्या यानावने धकाः संकल्प यानाः पलाः न्ह्याका वन धाःसा याये मफुगु छुं नं मदु धैगु खँया दसु थुगु पत्रिकां नं बिया वयाच्वंगु खंकेफु । नेपालभाषाया च्वमिपि नाप समन्वय यानाः अमेरिकां थुकथं पत्रिका पिथनेगु ज्या धैगु नं नेपालभाषा, साहित्य, संस्कृति, सम्पदा समृद्धिया आधार तायेके छिं । छायाःसा नेपाल्य् जक मखु अमेरिकाय् च्वनाच्वं पि नेवाःतय्सं नं थुकथंया ज्या न्ह्याकावयाच्वन धाःसा भी थन च्वनाः उकिसनं सकतां न्ह्यानेसं दयाच्वं पिन्सं अभ बालांक ज्याखँत न्ह्याका वनेमाः धैगु आत्मबोध याकेगु ज्या नं थुगु पत्रिकां प्रत्यक्ष अप्रत्यक्ष रूपं याना वयाच्वंगु खनेदु । उकिं नेवाःत जागरूक जुयाः थःगु कर्तव्ययात क्वातुकाः न्ह्यानाबिल धाःसा हे

पुर्वजपिन्त भीसं लयेतायेकागु साबित जूवनी । म्हिगःया भी पुर्वजपिन्सं थःगु जीवनकाल्य् गुलिं नं च्वछाये बहःगु ज्याखँत यानावंगु खः । उकियात हे बःकयाः थौं भीसं भीगु संस्कृति हना वयाच्वना । सम्पदाया सवाल्य् गर्व याना वयाच्वना पर्यटकपिन्त केनाः आर्थिक लाभ नं कया वयाच्वना । थुकथंया ज्या यायेत नं थुकथंया पत्रिकाय् दुने दुथ्यानाच्वंगु रचनां साथ बियाच्वंगु दु ।

नेवाः अमेरिकन दबुलिं थीथी इलय् न्ह्याकूगु ज्याखँया किपा नं रंगिन रूप्य् थुगु ख्वाः पतिइ ब्यातःगुलिं थुगु दबूया थःगु नेवाः जातिया तातुनाया सवाल्य् गुलि सेत जुयाः सक्रिय धकाः नं क्येना वयाच्वंगु खंकेफु । थःगु म्हसीका अमेरिकाय् च्वनाः नं म्वाका तयेमाः धैगु आसययात मध्ये नजर तयाः थुकथंया थःगु जातिय म्हसीका न्ह्योब्वये कथंया ज्या न्ह्याका वयाच्वंगु छगू नं सकल नेवाःतय्गु नितिं हर्षया खँ जुयाः दनाच्वंगु दु । थःगु जातियता बिना म्वानाया तक सार्थकता मदु धैकथंया भाव नं थुगु संस्थां कये च्यानाः ज्याखँत न्ह्याका वयाच्वंगु ज्याइवःया प्रकृतिं सी दु । नापनापं नेवाः सभ्यताया चिं न्हब्वयेत नेवाःपन नं भल्के जुया च्वनेमाः धैकथंया भेषभुषायात नं प्राथमिकता बियाः ज्याइवल्य् पुनाच्वंगु खनेदु । भंया हिसावं नं थुगु पत्रिका तसकं हे स्तरिय जुयाः पिदंगु दुसा नेपालभाषाया पत्रिका नं थुकथं पिदं धैगु छगू क्वातुगु दसि जुया दं वयाच्वंगु दु । थुगु पत्रिकाय् दुथ्याकातःगु तःपु मछि लेख रचनायात बालाक विश्लेषण याना भी न्ह्याः वनेमाःगु नं थौया आवश्यक जुयाच्वंगु दु । छायाः धाःसा थुगु पत्रिकां बियाच्वंगु आधार नं थ्व छगू खः । थुकथंया ज्या जुया वन धाःसा हे जक पत्रिका पिदंगुयात सार्थकता यायेत नेवाःतसै थःगु थासं क्वातुक भूमिका म्हिता च्वं धकाः नं दाबी याये फयाच्वनी । उकिया आधार्य् हे प्रगति नं जुया वनाच्वनी । खास यानाः धाये माल धाःसा पत्रिका पिदंगु धैगु हे नेवाःतय्गु प्रगतिया नितिं खः । उकिं नेवाःतसे प्रगति जुइकथंया पलाः छिना बिइगु हे पत्रिकायात माया मतिना यानागु दु धकाः सावित यायेगु नं खः ।

यँया यतस्वा त्वालय् जन्म जुयादीमह भ्राजु सुगत रत्न सिन्दुराकार नेपालभाषाया छम्ह च्वमि खः ।
अल्ले वय्कलं पत्रकारिता पेशायात कयैच्याना च्वंगु दु । वय्कः 'सम्यक' वाःपौया सम्पादक जुया दी ।
अथै है उदाय समाजया प्रचार फ्याज्जे लिसें उदाय सः एफ. एम. या छम्ह सक्रिय दुजः नं खः ।





Sweets

Kaju Pista Roll	Magaz	Cream Cutlet
Date Roll	Ghari	Kala Jamun
Kaju Katri	Rasgulla	Kesar Peda
Bombay Halwa	Gulab Jamun	Mohanthal
Ladoo	Burfi	Malai Sandwich
Chumchum	Penda	Rasmadhuri
Jalebi	Kalakand	

Snacks

Hot Mix	Masala Cashew	Thikha Gathia
Bhavnagari	Bhakarwadi	Bhel Mix
Gathia	Methi Puri	Ratlami Sev
Navaratna Mix	Chevda (Poha)	Papdi Gathia
Farari Chevda	Chevda (Corn)	Chana Chor
Methi Para	Chana Dal	Fafda
Chakri	Dal Mooth	Star Gathia

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शिकागो नेवाः

नूबंया सिंतुना

नेपाल सम्बत ११३९ या

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Dr. Shaphalya Amatya
Nepal

THE BAGHMATI CIVILIZATION

No doubt, the Pasupatinath temple and the Changunarayan temples are the best examples of the traditional ancient Nepalese temple architecture. The Swayambhunath, the Dando Chaitya of Cahabahil and the Boudhanath are some of the best examples of Nepalese stupa architecture.

The civilization originated, developed and prospered in the Kathmandu valley along the banks of the sacred rivers of the Baghmati and the Vishnumati Rivers is known as Baghmati civilization. It is very difficult to say when and where this civilization had actually founded. But some excavations carried out inside the valley have proved that most probably it was born somewhere in the areas around Hadigoan in the north along the banks of Dhobikhola, a subsidiary river of Bagmati and also at Deopatan or Chahabahil area near the Bagmati river simultaneously. In the same manner approximately at the same time in southern part of the valley in areas like Brahma Tole, Lagan, Humat, Jaisidewal, and Bhimsenthan near present day Teku Dovan of Baghmati human settlement began.

The past excavations and some trail trenches made after the devastating earthquakes of 2015 in some places in the valley have proved that human settlement in the valley began only after 1st or 2nd century BC. History says that the king of Magadha Virudhaka destroyed the capital of Shakyas kingdom in 4th century BC. The annihilation of the Shakyas by Virudhaka forced not only the Shakyas but also numerous others people of different clans and tribes such as Verma, Lichchavis, Koliyas, Vrijis, Malla and Avira Guptas to flee from their homelands and take shelter in the foothills of Himalayas or in Nepal Valley. By 1st or 2nd century BC these people had already appeared in Nepal valley and laid foundation of the Baghmati civilization.

These refugees of different castes, clans and ruling dynasties came from India in the later part of 6th century BC and thereafter till the 13th / 14th centuries exodus continued. They brought with them their culture and civilization inside the valley. They introduced building technology as well as other craftsmanship such as sculptural art, painting, food habit, weaving, agriculture, arms and ammunitions, utensils, and so on. They not only brought tangible heritages but also intangible heritages as well like literature, wisdom, religions, customs, traditions, festivals and many other facets of daily life. These refugees were followers of Vaishnavism, Hinduism and Buddhism and Shaktism. It is but natural that with them these religions also entered and flourished inside the valley.

Baghmati civilization in fact is the contribution of those people who had taken shelter into this valley after the death of Buddha and also after the downfall of Buddhism in India. Archaeological discoveries have proved that most probable the kings belonged to Verma dynasty was the first ruling dynasty of this valley. The life size stone statue with an inscription dated Sambat 107 (AD 183) of King Jayaverma, now on display in the National Museum, Chhauni has proved this fact. According to the "Gopalarajavamsavali" the earliest and most authentic chronicle, Jaya Verma was the eight king in the line of succession of the dynasty established by King Supuspadev. Probably King Supuspadev entered into this valley around two hundred years earlier or the





beginning of the century. Most probably he had laid the foundation of the Baghmati civilization. The chronicle says he had established law and order in the society and introduced Hindu class system. He had founded a beautiful city in the valley and had also constructed the temple of Pasupatinath.

The earlier Lichchavi rulers were followers of Lord Shiva but they had supported Buddhism as well. The Swyambhu Stupa and the Dando Chaitya or Stupa of Chabahil erected by King Vrisha Dev had proved this fact. King Vrisha Dev was also given credit of establishing a town near by which was most probably known as Manjupatan or present day Deopatan. In this way Shavism, Vaisnavism, Buddhism and Shakta religions had been practicing or prevailing in the valley since the beginning of the era.

The early settlers of the valley were skilled people. They had seen the capitals of Magadha Empire, Vaisali, Pataliputra and also Kapilavastu, the capital of Shakya Kingdom. Once peace prevailed in their kingdom they started constructing palaces, houses and religious edifices like temples, Stupas and monasteries. But one thing we must remember that in course of time they could manage to accommodate their life according to the climatic condition of this valley. They built houses with slope roofs because during those days the valley had snowfalls and heavy rains in monsoon. The roofed architecture also known as Nepalese Chaney Sali or pagoda was their creation. In the course of time they had built palaces like Mangriha, Kailaskutavawan, and Bhadrabibas. The Nepalese had already used backed bricks in the 7th century AD. They were also masters of sculptural art and there are numerous examples of world class sculptures which can be seen in the valley dated back to the beginning of the Christian era.

In Tang annals of the 10th century there are numerous references of ancient Nepal valley. It has also mentioned about a palace which was seven storied and had copper roof. The pillars and beams were made of expensive stones or rocks and so on. This Nepalese art and architecture was appreciated by the early Chinese travelers and later on in the 12th century the Nepalese Master craftsman Aranico popularized it throughout

Asia particularly in Tibet, China, Mongolia, Korea, Japan and other countries.

These ancient settlers of the valley from the very beginning had maintained the spirit of religious tolerance. They used to venerate the deities of all other religions and sects such as Vaisnavism, Hinduism, and Buddhism without any discrimination. Let live and let others also live were their motto. There are numerous examples in the valley where one can find the deities of both Hinduism and Buddhism in one place under one roof.



This feeling of religious tolerance encouraged them in constructing edifices for different deities; develop sculptural arts, temples, monasteries, festivals, religious dances and dramas, and literature. Though we do not have any existing architectural evidence of the Lichchavi period but we have numerous splendid stone sculptures crafted during that time. The Chinese traveler Hiuen-Tsiang of 7th century AD had fully appreciated Nepali art in his travel account.

It is believed that sculptural art and architecture will develop simultaneously. Again we have narrations in Chinese history about the splendor of our ancient palaces. Therefore, we can easily guess that such beautiful sculptures must have been given a proper shelter by constructing some beautiful and wonderful temples. No doubt, the Pasupatinath temple and the Changunarayan temples are the best examples of the traditional ancient Nepalese temple architecture. The Swayambhunath, the Dando Chaitya of Cahabahil and the Boudhanath are some of the best examples of Nepalese stupa architecture. These wonderful and awesome pieces of architecture are still reminding us as their valuable contributions to Bagmati civilization.

The towns built during the Lichchavi period such as Bisalnagar, Hadigoan, Deo Patan, Koligram,





Daksin Koligram and many others had not yet been fully identified. These towns were certainly developed according to ancient architectural or vastukala scripture; most probably they built these towns very much similar to Taxila and Pataliputra. History has proved that during the Lichavi period or earlier there was substantial presence of Sakas, Kushans and Parthians in the valley. There are evidences that in the foundation and development of these towns the contributions of Kushans, including the Saka-parthians were also very substantial. They had brought hydraulic culture inside this valley. There are still some ancient ponds, wells, and water spouts as well as canals which are still functioning. The Taudaha lake, the Mangahiti or stone spout of Mangal Bazar and Bahara Barsey Inar or well of Brahma tole are some such examples. These hydraulic structures are also one of the best features of Baghmati civilization.

Till recently Nepal was a Hindu state. The valley people had been cherishing the values of Hinduism for ages. Every form of Hinduism such as Vaisnavism, Saivism, Sakta and even some minor sects have flourished in the valley. In Buddhism its Mahayana cult was not only flourished in this valley but it became the centre of this religion since the Lichchavi era. After the downfall of Buddhism in India the Bagmati Valley had replaced the Buddhist centers of learning such as Nalanda, Vikramsila Mahavihar and Taxila of ancient India. For many centuries the Buddhist monasteries of the valley such as Swayambhunath, Boudhanath and other monasteries like Rudravarna Mahavihar, Thabahil or Vikramsila Mahavihar and others had played very



important role in developing and strengthening Mahayana Buddhism.

In the 9th/ 10th centuries because of the Muslim invasions people of India from many parts of the country fled towards the remote Himalayas to save their life, property and culture. Whatever they could bring easily they brought these things with them. They brought ancient treatises, precious jewels, and knowledge. Once they have entered this valley they lived peacefully and devoted their entire life in the prosperity of the people living here. The Muslim invasions inspired them to establish a strong government led by an able monarch. Therefore the system of kingship which was established from the very beginning of the history of Nepal valley was made much stronger during the reign of the Malla and Shah dynasties.

After the Lichchavis for many centuries the Thakuj oligarchs ruled this valley sometimes together with the week later Lichchavi rulers and some time independently. This period of Nepalese history is known as transition or interim period. During this period Baghmati civilization had added many new dimensions such as the new era known as Nepa Sambat in 789AD. Peace and tranquility prevailed during this time initiated the birth and development of many intangible heritages such as religious dance and dramas, festivals, and literature. The trade between Nepal-India and Tibet which was in existence since the time of the Lichchavis was flourished very much during this time. Cultural and matrimonial relationship with Mithila kingdom was established and developed.





In fact, the need and desire of a strong monarch gave birth to the establishment of the Malla dynasty by Jayasthiti Malla in the 13th century, which continued till the Shah conquest of the valley in 1789AD. This relationship with the Mithila people or Karnataki dynasty again introduced many new dimensions in Bagmati civilization. The cult of worshipping Tulaja Bhawani, the cult of worshipping virgin goddess Kumari, and adopting Maithili way of life and habit by the ruling monarchs and inroad of Maithili language and literature in the courts of Nepal Valley have left very deep impact in Bagmati civilization.

In the course of its long history of nearly three thousand years they were succeeded by series of dynasties to name some of them such as the Lichchavis, Thakuris, Later Lichchavis, Thakuru kings or governors, Mallas and Shahs.

As civilization is also judged by the position of women in the society, during Lichchavi period women were respected and had equal status with the men. Self immolation of women after the death of her husband was in vogue. But during Lichchavi period there were numerous examples of exemptions being made to some women. Remarriage was very much practiced and women were well protected in society. Till the coming of the Ranas in power in 1846AD the social fabric of Nepali society remained more or less intact.

The system of Guthi or trust or a kind of cooperative was initiated and introduced in Nepalese society by the Sakas during the Lichchavi period. For many generations this social system had played very vital role in the life style of the valley people.



The Guthi was made responsible for maintenance and upkeep of almost all major temples, monasteries, stupas, rest houses, roads, bridges, canals, ponds, wells and other edifices. It was also responsible for almost all big and grand festivals, religious dance and dramas, and numerous other rituals related to the temples and monasteries. It had also kept homogeneity and fraternity in the Nepali society for long. For many centuries, Guthi had been the backbone of the cultural heritages of the valley people. This system of Guthi is also in fact one of the brilliant contributions as well as salient features of Bagmati Civilization.

There were times when Bagmati civilization was threatened and vandalized. The onslaught of Muslim Sultan Shams-ud-din Ilyas in 1349 had scattered, destroyed, and mutilated almost all important temples, monasteries and edifices of the valley. The devastation was so much that it could not be revived in totality.

Whatsoever the Bagmati civilization has given this world an unique civilization which believe in religious tolerance, peace and tranquility in society, mutual cooperation, respect for each others' heritage and culture, a new era, and a very rich Newa language and literature. In fact, Bagmati civilization is humanitarian to its maximal.

Dr. Saphalya Amatya is Nepal's highly distinguished historian and Cultural Heritage expert. He has written extensively on the issues of cultural conservation and preservation of Nepalese art. His most noted published works include, *Archaeology in Nepal*, *Some aspects of cultural policies*, *Five golden pages of Nepalese history*, *Swoyambhunath conservation master plan*, *Art and culture of Nepal: an attempt towards preservation*.



PRACTICE OF THE TEN PARAMITA

It is ability to work hard and attain the goals of living. We may come across several paths of opportunities, challenges, frustrations, fears, joys, but we should simply determine to choose one path that help us to attain our objectives and aspirations.



Junoo K Tuladhar
Chicago, USA

I always question myself as I am a laity Buddhist. Is practicing the five precepts (*Pancha shila*) enough for me to live peacefully in the rush of a modern day lifestyle? As time has gone by, I have thought to practice The Ten Paramitas (which ultimately develop *Bodhichitta*: awaken mind) to live in the present moment, find peace, and happiness. Here in an article, I would like to share what the Ten *Das Paramitas* (Ten Perfections) are and also how practicing some of these in my experience have helped me to live life very easily and blissfully.

The Ten Paramita:

A person who can generate a *Bodhichitta* (literally meaning awakening mind) has to practice the ten Paramita. *Bodhichitta* is the supreme state of mind which helps us to do good merit, accomplish our own welfare, and ultimately help to attain Buddhahood (Dalai Lama, 2006). In order to activate such a supreme mind *Bodhichitta*, the practice of the ten Paramita is very important. Kathleen Bishop (2013) suggested that living the life around the ten Paramitas might be the best way to change your life, which help to track of your thinking, feelings, ideas, challenges, and joys. The ten Paramitas are as follows;

Paramita#1 *Dāna pāramī, Tyag Parmita* Generosity

Giving of oneself, charity, happiness, or it could be anything. There are three kinds of Dan or charity, which we can give:

- Aamish Dana*: Giving materials such as money, clothes, foods etc to a needy person
- Abhay Dana*: Giving which do not harm to others. Not threatening any living beings.
- Dhamma Dana*: Giving spiritual knowledge and wisdom to others

Paramita#2 *Sīla pāramī; Naitik Gun Parmita*: Virtue, morality, and proper conduct.

Practicing Panchshil (Five precepts) is the first five steps to make your mind and body purified. Laypeople could take simple five vows not to kill, steal, not to commit sexual misconduct, and not to lie and to use intoxicants (alcohols and toxic drugs).

Paramita#3 *Nekkhamma pāramī ;Prabajyatwo* Parmita: Renunciation

Renunciation means sacrificing, surrendering, and yielding. For example, sacrificing our ego, fame, and power to be true to ourselves. The list of things, which should be given up are pain, fear, anger, suffering, loss, and accepting things which brings differences peace, love, and happiness.

Paramita#4 *Paññā pāramī ;Pragya* Parmita: Transcendental wisdom, insight

The simple meaning of Pragya is understanding the deep truth with our experiences. Wisdom is greater than knowledge or intellect because wisdom comes from our deep inner hearts and we can observe it in nature. The three categories of Pragya are as follows:

- Shrutmayi Pragya*: Oral Wisdom which we can develop by hearing from spiritual masters, liberated or enlightened souls, and reading books.
- Chintanmayi Pragya*: Analytical Wisdom that you acquire by just thinking about what





you heard or read, which we develop beyond perceived by our five senses.

- c. *Bhavanamayi Pragya* - Experiential Wisdom, one that you have acquired based on your experience. Wisdom can be developed through both insight meditation (Vipassana) and mindfulness meditation (Satipatthana).

Paramita#5 Viriya pāramī; Utsaha Parmita: Energy, diligence, vigor, and effort.

Energy or effort to avoid bad mental qualities, cultivate good and maintain skillful pure mental qualities. To practice Virya paramita, we first develop our own character and courage in our spiritual path and then we dedicate our fearless efforts to the other benefits.

Paramita#6 Khanti pāramī; Sahanshilata Paramita: Patience, tolerance, forbearance, acceptance, and endurance.

Patience is a very simple practice we can do in everyday life. Patience while driving, while listening when someone is talking, and to have patience and relax in a rushed society. Tolerance to challenges and sufferings we face in everyday life is also Khanti Paramita. But tolerance to somebody's foolishness, weaknesses, is not Khanti Paramita.

Paramita#7 Sacca pāramī; Satya : Truthfulness, honesty

The practice of being truthful with self and others. Just observe what will happen to your heart when you lie to someone. The path of enlightenment is the path of honesty and not of lies.

Paramita#8 Adhitthāna pāramī; Pratigya Paramita : Determination, resolution

It is ability to work hard and attain the goals of living. We may come across several paths of opportunities, challenges, frustrations, fears, joys, but we should simply determine to choose one path that help us to attain our objectives and aspirations.

Paramita#9 Mettā pāramī; Maitri Parmita: Compassion, goodwill, friendliness, loving-kindness

Practice to generate a compassionate heart. It is not a reflection of weakness but of strength of the heart. Compassion is non-violent, non-aggressive and non-harming state of mind. A compassionate heart sees the good and positive nature in others and will embrace the weakness of other people.

Paramita#10 Upekkhā pāramī ;Madhyasthata Paramita: Equanimity, Neutral, serenity

Practicing to become a neutral mind during happiness and suffering. It's simply practicing to develop mental and emotional stability when we are in stress. Try to be calm, composed, and emotionally stable.

Finally, remember what Gautama Buddha had always emphasized in his teachings, "Do not believe in anything simply because you heard from someone, read in religious books and handed down by many generations. But after observations and analysis, when you find anything that agrees with reason and is conducive to the good and benefits of one and all, then accept it and live up to it".

"Bhavatu Sabba Mangalam"

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Junoo K Tuladhar, Ph.D. is an educator at the City Colleges of Chicago and one of the advisors of the Newa American Dabu.



A CRAVING FOR CARVING

Reconstruction is not an exact science, and they try to get the original design of fallen monuments from the municipality, but these are usually not accurate.



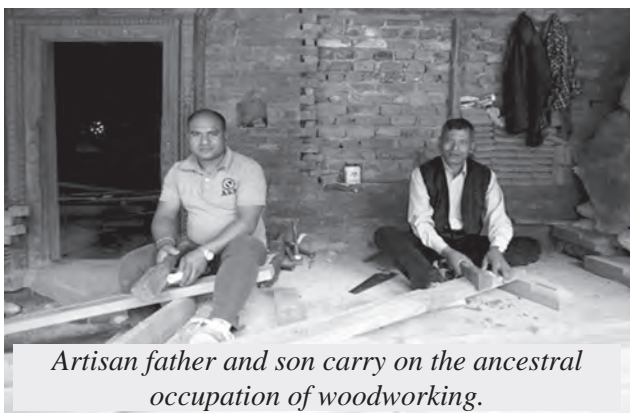
Anushka Tuladhar
Nepal

When your father's resume includes building Kathmandu's famous temples, you have your work cut out if you intend to follow in his footsteps.

Despite that, Ratna Sundar Silpakar made the brave decision to emulate his famous dad, Mangal Bahadur Silpakar, but changing times have complicated that choice.

Both father and son uphold the tradition of wood carving, but are pragmatic when it comes to adapting to modern construction techniques, especially after the earthquake destroyed many of Kathmandu Valley's monuments.

Mangal Silpakar has in the past worked on the Aakash Bhairab shrine, the Mahaboudha temple, Dyo Chhen at Tebahal, the Naksal Bhagawati, Dhumbarahi Mahadev Mandir and the reconstruction of Hanuman Dhoka museum.



Artisan father and son carry on the ancestral occupation of woodworking.

Today, both father and son acknowledge the challenge of finding the right raw materials in post-earthquake rebuilding. Reconstruction is not an exact science, and they try to get the original design of fallen monuments from the municipality, but these are usually not accurate.

"In the case of temples that got damaged during the earthquake and don't have any measurements, we look at the available photographs and estimate the dimensions," explains Mangal, who has in the past used steel beams for the wooden dalin while working on the Dyo Chhen at Mahaboudha because a 13-foot timber span was unavailable.

Even the traditional bajra mortar has been modified for strength. The original 1:1 ratio of surki and chun has been replaced with one part cement since the limestone is not of the required quality. The father notes that the time taken to make a temple is directly proportional to the availability of raw materials.

Ratna Silpakar graduated from Bhaktapur Multiple College but dabbled in wood carving only as a hobby as he tried a few salaried jobs. He eventually came back to what he felt was his true calling: learning the art of wood carving under the patient and diligent tutelage of his father, whose own knowledge was passed down from generation to generation.

In his early days, Ratna began with simple designs and small souvenir items for tourists.





Eventually, like his father, he was confident enough to attempt reconstructing temples.

We ask Mangal what difference he sees in the profession of wood carving today: "There is much



more use of machines now to cut wood, but the final product is inferior to hand-carved items." He takes his father's advice and uses chisels and tools that haven't changed in nine centuries.

But the real challenge is to find the right type and quality of wood.

Ratna is an exception in Kathmandu: most from his generation have not followed their ancestral professions, preferring to migrate for work or study abroad. He says he has found his life's passion, and believes there is enough work to make a decent living.

What hasn't changed are the qualities needed by a successful carver. Says Mangal Silpakar: "Carving is a skill that requires lifelong devotion and practice. You learn from your mistakes, and you get better with every item you carve."

Ms. Anushka Tuladhar, B.B.A., has volunteered for Rebuild Kathmandu Movement that involves rebuilding cultural heritage in the city of Kathmandu.

झन्ड्या सिंतुना

नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिन्त भिन्तुना !

Happy New Year
Nepal Sambat 1139

Dr. Chandra, Kanti, Aseem and Ankit Chataut
Chicago, Illinois





ICHANGU NARAYAN: A SACRED PLACE

Munindra Ratna Bajracharya

Nepal

Nepal is culturally very rich; it has numerous temples, monasteries and historical places which testify to the glorious cultural heritage of the country. The Kathmandu Valley is a treasure trove of Nepalese culture and an important side of that culture is the architectural heritage which is sacred to both Hindus and Buddhists. There is four prominent Narayan's pilgrimage sites found here. Among these Narayan first is Changu Narayan in Sankhu which was constructed by Vishnu Gupta and latter reconstructed in the reign of King Hari Datta Varma of Lichhavi period in the year 325 A.D. This temple is believed to be the oldest and exhibited Newari religious architecture pagoda style. The second one is Bishankhu Narayan is in Godavari road beyond Bandegaun Laitpur. This Narayan situated as a small cave reached by a set of precarious steps. The third is Sekha Narayan is in Pharping at the southern valley of Chovar which was constructed in time of Lichhavi King Hari Dutta Varma. The



From Haribodhani Ekadashi in the autumn, Vishnu or Narayan back from his annual four month sleep in the underworld since then in Kartik month devotees visited most of the Narayan temples. Every year pilgrimage required to visit the four great Narayan shrines. So that times such historical places celebrated fairs and festivals.

image of this Narayan with four hands dates backs to very olden days. The fourth Narayan is village of Ichangu Narayan just beyond half hour tour of Ring Road cross road opposite Swoyambhunath. As the mythology runs Narayan is the most important sect of modern Hinduism. Narayan's identity is highly syncretism at early stage of in the development of Hinduism. Narayan's more common names are Vishnu, Keshav, Madhav, Shridhar, Hari and Mohan. Whenever humankind has needed him he will appeared in the world. So all Hindus and Buddhist remembered Narayan as a sacred god and visited all temples. As Narayan temple Ichangu Narayan is also one of the famous historical places to visit there for religious purposes.

The temple of Ichangu Narayan is situated on the lap of hill, west of Kathmandu Valley. It is near to the back side of most distinctive and memorable landmarks Stupa of Swoyambhu. This two stage ancient pagoda was built during the reign of King Hari Datta





Varma in the third century A.D. Ages later this old temple was buried as a result of the landslide caused by torrential rains during the regime of Suryabanshi King Pran Malla. Later on it was recovered and duly reconstructed by other generation. Some inscriptions from the reign of Vijayakamdev (NS 313- 320) and Nripendra Malla also proved this Ichangu Narayan temple is famous in that time also. Once again a devotee Shivananda Rajopadhya found this statue floating in near Shova Bhagwati Bishnumati River and he established in Ichangu periphery in N.S 663. So Shivananda family still celebrated Diwali every year here.

Inside the Ichangu Narayan temple there is a beautiful statue of Narayan standing on the Garuda and also right hand holding Chakra (wheel of the law), Padma (lotus) and left hand Gadda (mace) and Sankha (conch). Near this temple in southern space there is Adeswor Mahadev and famous Shiva Linga and Mahalaxmi statue also established which belongs

to Malla periods. Every year local people organized festival (jatra) carrying the chariot of MahaLaxmi up to Chisapani and Halchok Akash Bhairav. Near there is also another Vishnu statue which belongs to Lichhavi period. There are also two small statues of Murali Manohar. There are two caves like Badrinath Pako and near also Kedarnatha Pako. Those who could not go in Badrinath and Kedarnatha in India they used to come here for worship. The temple surrounded by many monuments, pillars and stone inscriptions. Newar households of Ichangu locality they have Guthis to ensure regular performance of specified rituals and festivals. Every morning Nitya Puja (the ritual services and worship is given to deity) is done by Pujari (temple priest) daily.

From Haribodhani Ekadashi in the autumn, Vishnu or Narayan back from his annual four month sleep in the underworld since then in Kartik month devotees visited most of the Narayan temples. Every year pilgrimage required to visit the four great Narayan shrines. So that times such historical places celebrated fairs and festivals. Festivals are mostly observed in accordance with the changes of different seasons and most have a legendary origin.

The Nepalese way of life is regulated by religion through the performance of varieties rites and rituals. Religion customs guides every steps of a Nepalese from to death and beyond. Nepalese celebrated festival with great enthusiasm. It is said that hardly a day passes in Nepal without a festival being celebrated somewhere. So they enjoyed to visit historical places on religious purposes or recreation.

In Nepal and particularly in Kathmandu Valley, historical places are scattered and many of them are lying neglected. Nepalese people must give due attention to protect and preserve an ancient places which is left to us by our ancestors not only for the cause of religious purposes but also to preserve our national art and cultures and for national identity.

Mr. Munindra Ratna Bajracharya is an associate professor in political science at Tribhuvan University. He has published seven books. He is the Editor in chief of 'RUNVAN' Newsletter.





Shreekesh Man Tamrakar
Chicago, USA

Book Review

A Baby's Mother



This tale encourages people to be able to overcome their past horrors and not let it take over their present lives. It further showcases the importance of friendships as close friends are like family always wishing the best for you and being there for the good and bad time.

The novel, *A Baby's Mother or Machaya Maan*, was written by well-renowned story & novel writer Mathura Saymi and now translated by Razen Manandhar for this tale to be accessible to all. It is significant to know the tale begins with an important note from the publisher, "Vangmaya Satabdi Purush Satya Mohan Joshi often urges us to translate our works into English to showcase how our Nepalbhasha literature is." This note stood out to me as there are many old Nepalbhasha tales that have much information about specific customs and traditions which could educate the youth if it were translated so it will be easier to read and understand. This tale features a plot around the main character wish to be a mother, escaping her past horrors, and eventually starting a relationship she once thought was lost.

The story begins with an introduction of the main character, Suti, and her young male servant whose name is Chimpu. Suti and Chimpu have a very close relationship, since Suti has little to no family left and she sees Chimpu as a younger brother. A phone call arrives for Suti, but she is afraid of speaking so she asks Chimpu to tell whoever it is to tell them she is away. Chimpu tells her it was from an old friend of Suti asking for her, and Suti instantly regretted hiding from the call. Suti wondered if it was her close friend from the past, Kalki Rani. Suti waited days for a call back and it indeed arrive. They spoke on the phone and eventually Suti asked her to come over to her place the next day. Kalki Rani arrives and the two speak over

dinner which Chimpu has prepared. Suti learns Kalki Rani has been blessed with another baby as she now has two children. Suti speaks of how she always wanted to be a mother but was not able to conceive due to specific circumstances. Suti has trouble telling Kalki Rani her story but Kalki Rani is there to help Suti. Suti speaks of her life where she endured hardship as her first husband was not able to have children as they tried for months. There was one occasion where their contractor, Bishlal, who became close to them like a family member, heard of their struggles and tried to help as he told her to come to a practitioner to help provide medicine. She met Bishlal at the room where she thought the doctor would arrive but instead it was just her and Bishlal and he took it upon his own hands to be an evil man to try to conceive against her will. This was a traumatic experience for Kalki Rani because she did not tell her husband, but she became pregnant and he knew it could not be his. He demanded for her to not have the baby or else she would leave him. She was torn as she wanted to have a child but her love for husband was greater, so she did not have the child. Things were not the same after all the controversy and eventually the





husband divorced Suti. Her second husband was the thug, Bishlal, as she felt it was her only resort to having a child but he had no intentions of that and instead was trying to be with her to have her money. She left him and had lived alone with Chimpu to the present. In the present day, Kalki Rani tries to help out the lonely Suti. There was an old friend who would woo Suti to this day by the name of Mr. Suman. Suti always saw this man as a very close friend who would just bear her gifts as friendship but Kalki Rani puts all the dots together to see that Mr. Suman had always loved her. Kalki makes a call to Mr. Suman and tells him to come over. Kalki told Suti she would talk to him and see if he did indeed have feelings and told Suti to prepare a meal. Upon arriving, Suti and Mr. Suman have a long conversation and once finished go find Suti. The tale ends happily with the audience finding out that Mr. Suman did always love Suti and has been waiting all these years for her to recognize this and with the help

of Kalki Rani it was achieved. This tale encourages people to be able to overcome their past horrors and not let it take over their present lives. It further showcases the importance of friendships as close friends are like family always wishing the best for you and being there for the good and bad time.

A Baby's Mother surprised me as it was different from other Nepalbhasha literature I have read. It was definitely a page-turner featuring complex aspects a story should have and a blissful ending for the main character. I commend the work of Razen Manandhar has done in translating this tale as it is difficult to translate a whole text from one language to another. I was able to understand the tale with great ease and detail. I would highly recommend reading *A Baby's Mother* and other tales which Mathura Saymi has written as they have been a joy to read and write reviews for showcasing the history of Nepal and important customs from our heritage.

Mr. Shreekesch Man Tamrakar is a senior student, at St. Olaf College, Minnesota, USA. His several articles have been published in Chicago Nawa, Chautari, Dabu and Laskus.

नेवाः अमेरिकन दबूया निगूगु सफू

SANKALPA

नेपालभाषाया व्हापांम्ह मिसा उपन्यासकार

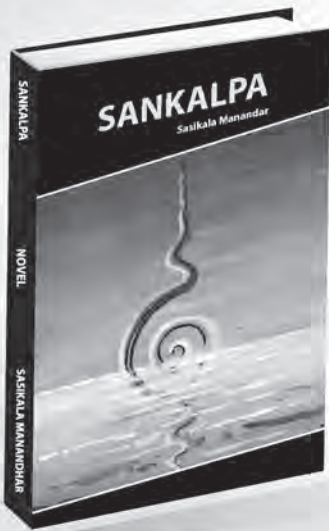
मय्जु शशिकला मानन्धरया
प्रेम-मोहन सिरपालं छायेप्युगु

संकल्प

उपन्यास आः अंग्रेजी भाषं याकनं

पिदने त्यंगु दु ।

भाय् हिलामि : निलिसा तुलाधर



CANADIAN NEWA GUTHI:

"BEYOND NURTURING NEWA HERITAGE"



Uttam Makaju
Canada



Bimal Man Shrestha
Canada



Naresh Tamrakar
Canada

The project mostly focused on capacity building of the youths of Nepalese community there after using their skills and experience to serve the community. The project was targeted to serve the newcomers.

Newa people have been enjoying their culture since time immemorial. Newa people, who were dwelling mostly in the Kathmandu valley, have migrated to the different parts of present Nepal because of socio-cultural or other reasons. Over the time, because of the global phenomena, like education, better life and job, Newa people started to move temporarily or permanently in different parts of the world. And some Newa people, though in small size, were being flown in this wave too. Exploring better education, job and life standard, Newa people migrated to the different countries. Culture, some thing, is our way of life which includes our values, beliefs, traditions, cuisine and so on, cannot be forgotten even though we moved to new places.

Newa people, depending on their size in new places, started their unique cultural and traditional events to quest their cultural thirst which became a turning point to celebrate in bigger size taking the shape of promoting, preserving and practicing the unique Newa culture around the world.

In 2005, fourteen Newa families from GTA gathered to celebrate "Samyabaji" festival. This was

when they realized that something has to be done to preserve the Newa culture and tradition and to pass on to young generations. After long discussion among the families, Canadian Newa Guthi (CNG) was established on September 18, 2005, the day of the "Yanya Punhi". The Guthi was established with the aim to preserve, promote and practice Newa heritage like different festivals, cuisine, culture in multicultural society of Canada

CNG's Newa Traditional and Cultural Programs:

1. Samyabaji Picnic

Samyabaji picnic has been organizing by CNG since its establishment in 2005. This is one of most uniquely popular programs and well participated by Nepalese community along with Canadians living in GTA. Samyabaji includes Chiura (Baji), Chweyla (barbequed meat marinated hot spice), Fried Egg (Khe), Wo: (black lentil pie), Musya (roasted soybean), Lava (garlic), Palu (ginger), Tukanchha (baby mustard), Alu Achar (potato pickle), Bodi (black eyes bean), Panchakwa (mixed curry of five vegetables and beans), fried fish & fruits, Yogurt and Rakshi (alcohol)





In an average every year nearly 200 to 250 individual of Nepalese living within GTA attends this out-door picnic.

In the year 2015 and 2017, CNG did not organize this picnic because of the 10th year anniversary of CNG and 1st North America Regional Conference of WNO.

This Year City of Brampton, Ontario, has approved the CNG proposal on Samyabaji Newa Food Festival with Nepali Traditional Dance to promote Newa food and its traditional dance like Jyapu Jyapuni, Charya dance, etc. This will be out door event and expecting nearly 300 individuals.

2. Mha: Puja and New Year (Nepal Sambat; Nhu Dan)



In 2005, Mha Puja was the first program initiated by the CNG after its formation. This is one of the major traditional programs of Newa of Nepalese origin because this day also celebrates the New Nepal sambat or Nhu Dan started by late businessman ShankharDhar Sasha in 879 AD from the Kathmandu valley by clearing all the debts of the Nepalese citizen when Nepal was ruled by King Raghav Dev. This is one of the unique Puja among Newa people to self worship which falls on the fourth day of the Yamapanchka called Gobardhan Puja too. Every year nearly 125 individuals Newa and non-Newa participate in this event.

3. Yomari Punhi

In 2013, CNG started to celebrate another unique traditional festival of Newa community named



Yomari Punhi. This festival has relation with nutrition and climate like other festivals and it is celebrated on the full moon day around December.

Yomari is made up of rice flour in oval shape and filled with mix of molasses and sesame seed, and steam cooked. It contains calcium, magnesium, phosphorous and many more nutritious elements. The Yomari helps to revive the energy lost during harvesting. Yomari means nice and yummy bread. In Newa community Yomari used to celebrate the birthday of children ages 2, 4, 6, 8, 10 and 12 with Mala (garland) respective number of it in each and also used this as a special dish during the baby shower of pregnant women. Since 2013, Yomari Punhi festival is continuously celebrating by CNG in Toronto.

4. First North America Regional Conference of World Newa Organization in Canada



Canadian Newa Guthi (CNG) leading the key role along with Newa Cultural Society of Alberta (NCSA) and in collaboration with World Newa Organization (WNO), organized 1st North American Regional Conference of World Newa Organization in Mississauga, Canada. Over the past few years, the World Newa Organization has brought Newa from all over the world to preserve and promote Newa culture and heritage. The conference was organized as a continuation of last year 2nd World Newa Organization (WNO) Convention held in the State of Maryland, USA in March 2016.





The three days 1st North American Regional Conference of World Newa Organization was organized from September 1-3, 2017 in Mississauga, Canada. The main objectives of this conference was to unite Newa people living within North American continent and abroad in order to promote and preserve Newa cultural heritage (culture, traditions, language, arts, cuisine, attire, etc.) for the current and future Newa generations. Where as providing platform to build network among Newa people living in North America to strengthen the unity among them was another objective of the conference. Thus, the theme of this conference was “Uniting North American Newa to Promote and Preserve Newa Cultural Heritage”.

In addition, this conference had anticipated to create numerous opportunities to promote our Newa culture including language, arts, cuisine and attire in all generations living in North America. With the global mobility of Newa people in the present context, the discussions focused on strengthening the collaboration and partnership of Newa, as well examining the possible role of the North American Newa people in building partnership among Newa organizations and to establish a North America Newa organization Network for the North American Region. The conference also agreed to make following declaration:

1. To focus collaboration of Newa organization for enhancing our partnership in North America, where structured co-operation and networking can be an added value to the World Newa Organization (WNO) and to our efforts for achieving our common vision, establishing a regional Networks of Newa Organizations working in North America under the WNO mandate and initiative;
2. To give continuity to organize North American Newa Conference biennially in order to promote the meaningful dialogue/discourse on Newa Conference and Heritage within North America and beyond;
3. To stand in solidarity with “Save the Nepa valley campaign” which is to raise awareness and fight against the ongoing destruction of Newa heritage

and old Newa settlement in Kathmandu valley.

4. To hand over the conference lamp “Twadewa” (symbolic to host next conference) to USA for organizing the 2nd North American Regional Newa Conference.
5. Promotion of Newa Language

CNG has initiated to teach Newa language to Canadian professionals who are involving to study in the Newa Traditional Buddhism under University of Toronto since 2015. More over CNG had conducted refresher practice of Newa language to a professor of Toronto University. We came to know that few more students have enrolled to study in the Newa Buddhism culture at University of Toronto. CNG has stated to contact them to support in their study.

6. World Newa Day Celebration



As appealed by World Newa Organization to observe “World Newa Day” globally to strengthen Newa unity, CNG also organized an event in Toronto. In the event, speakers have focused on Newa heritage, its sustainability strategies, environmental connections of the food and festivals, unique building practices of monuments and so on.

At the program, Mr. Ian Turner, a Newa Buddhism student at University of Toronto and learner of “Nepal Bhasha” conducted by CNG, gave a speech in Nepal Bhasha. His audio visual was shared by 316 individuals and viewed by 18000 plus people in social media. At the end of the program, participants were entertained by Newa dances and songs. Please check the link.

7. Birthday Celebration According to the Newa Tradition

In order to showcase our rich culture among the non-Newa people, CNG board members individually teamed up to organize birthday celebration of Mr.





Ian Turner at his place. The celebration was purely processed according to the Newa culture explaining the meaning of each step and items. Mr. Ian Turner, along with his parents was so delighted to have the celebration with rich Newa culture.

8. Newa Food Event

CNG is organizing the Newa Food Event at the University of Toronto in September, 2018 under the financial grants from the Robert H.N Ho Family Foundation Centre for Buddhist Studies, Department for the Study of Religion, University of Toronto which will be one of the milestone achievements for CNG as we are demonstrating the some of the items of Newa food among the intelligentsia.

Diverse activities of CNG:

Beside these Newa cultural and traditional activities, CNG has been organizing various activities which will benefit not only Newa community members, but also whole Nepalese community. The activities CNG has been conducting in regular basis are: Health Information session, Tax clinic for the new Nepali immigrants and Bhutanese community, Settlement Program, Youth program on Public Speech, Joint research activity with Educational Institution, Earthquake Relief Activities, Organization of "Bridging Nepalese Canadian Youth with the New Comers" under Ministry of Citizenship and immigration.

New generations or youths being positive change makers, must be recruited and be given responsibility and making them aware about all the activities of the Guthi. In order to involve young generation in

Guthi's activities, CNG submitted a proposal on Multicultural grants at Ontario Ministry of Citizenship and Immigration, which was approved. The project mostly focused on capacity building of the youths of Nepalese community there after using their skills and experience to serve the community. The project was targeted to serve the newcomers. As of the target, after the recruitment, the youth volunteers conducted seven topical sessions for the new comers. The achievement of the project was that CNG became able to establish pool of youth volunteers along with networking of resource persons. Moreover, it also helped to increase CNG members too.

Eventually, it is pretty true that if we became united and trained the young generation, we will be able to preserve Newa heritage around the world. So the ball is in our court. We just need commitment with action and we will be at the pinnacle of the success.



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Mr. Uttam Makaju, Vice-President, Mr. Bimal Man Shrestha, General Secretary and Mr. Naresh Tamrakar, Public Relation Officer of Canadian Newa Guthi.





THE WOMAN IN THE DUSK (*TINIKHWO MISĀ*)

Nhuchhe Sundar Tuladhar

Nepal

*Translated from Nepal Bhasa by
Professor Nirmal Man Tuladhar*

Men can sometimes talk about women without any consideration for their feelings. I simply asked him to come up for supper, but to my surprise he said he did not feel like taking it. A moment ago he asked whether it was ready, and now he did want to have it. I said nothing to upset him. I rather thought he must be quite hungry; I was making his favorite tomato pickle. What was I supposed to do if he got angry about this delay in preparing super. I had already had supper ready.

We had been married for the past four or five years ago. I never knew him lose his temper. What could have got over him? I knew him very well. He was a man of few words – contented and simple by nature. I could hardly believe that he was angry, so I said politely:

“Eat something.”

“I don’t want to. Go and have your meal,” said he simply.

A bizarre feeling overcame me, and I felt a lump in my throat.

“A short while ago you asked whether it was time for supper. Now you don’t like taking it. I don’t understand you,” I said.

He didn’t reply. He sighed. I stood at the door scratching the floor with my toes. He sat on the chair staring up at the ceiling. He didn’t speak a word. Nor did he look around him. Five minutes passed and then fifteen minutes, and he was quiet. Half an hour passed. Then he spoke “Do you remember the woman I told you about? She comes to Tinikhwo alone every evening. She usually spends the evening in a lonely spot. When lampposts come on she disappears. Yesterday I found out why she goes there every evening.”

“Please don’t be angry. We have seen you here not only today but also several days ago. We took you for a streetwalker, but you are not. You love that statue very much, don’t you?”

I could not help interrupting and said, “You must have caught her unawares. What did you do then? I’ve already told you such a woman walking by herself in the evening could not be a lady. You didn’t agree with me when I said she is a streetwalker. You said that she could not be the one. A mere appearance is usually deceptive.”

He interrupted me and said, “I came to know all about her. She is not the type of a woman as you think. I’ve never come across such a depressed woman in my life. Last evening two friends of mine and I were chatting beneath the large khari tree. It was almost dark. We didn’t realize it was late as the lampposts lit up late yesterday. I saw her strolling around the tree. I made a sigh to my friends to be quiet. We watched her. She looked around and seemed to be afraid of being seen. Then she went down on her knees to the statue a soldier near the tree. I felt I saw the smiling statue move. She was sobbing. She looked up with her chin on the feet of the statue. She kept gazing up at its face. She got to her feet and hugged it. She looked at its eyes caressed its face and kissed it. She went on kissing it when all of a sudden the lampposts came on. Then we could see her face clearly. She was beautiful; she had piteous eyes drowned in tears. We were moved. What a grief she must have! We were struck dumb with pity. She walked away looking back now and then. I could not resist myself running after her to speak. I stood in her



way and stopped her.

“Who are you?” she said angrily.

“I should like to know more about you. You look very sad. Where do you live?”

I said courteously.

“I ... I live in the hills. Let me go,” said she unwilling to speak further.

“Please don’t be angry. We have seen you here not only today but also several days ago. We took you for a streetwalker, but you are not. You love that statue very much, don’t you?”

“No, he is not a statue. He is real. He is my husband. I’ve already told you our home is in the hills. We have farm, two cows and a cottage. We were leading a happy life. We loved each other and never thought we would part. One day a stranger turned up. I didn’t know what

they talked about. In the evening my husband told me in a foreign country merchants were employing workers for good salary. So he wanted to go abroad to work. He assured me he would return home soon with a gold necklace for me. I was shocked and could not speak. He asked me whether I would let him go. I never refused him anything, for we understood each other very well. I could not say no. He went away. I’ve been expecting his return for the last three years. I wonder why he did not tell me he was going to war. What’s is past is dead and gone. But somehow I must find peace and solace in my life. Therefore, I cannot resist coming to him everyday here.” She went to the dark side of Tunikhwo and walked away briskly.”

After narrating this incident he kept quiet. I too felt the way he did. I went to sit down beside him. We both sat quietly thinking of the woman in the dusk. We forgot the meal.

The late Nhuchhe Sundar Tuladhar (N.S. 1049 – 1123), is a well-known writer of short story. His first short story was published in Dharmodaya. He was also the member of Nepal Bhasa Parisad.

ने.सं. ११३४ न्हूदया लसताय
केशर मान ताम्राकारया
पिदने न्हूदया सफुल

न्यनेगु छाखं

लोगाय जि नि विश्वास न्वाय

सिद्धि

केशर मान ताम्राकार

आःसक पिदने न्हूदया
सफुपार्ने अले
नेनेगु न्हूदया
बाखं न्हूदया न्हूदया

केशर मान ताम्राकार
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Email - kmtamrakar@yahoo.com, surmibajra@gmail.com





SHEDDING FURTHER LIGHT ON SHANKHADHAR SAKHWA

ABHAS DHARANANDA RAJOPADHYAYA
Nepal

Every year, on the first day of the bright half of the *Kārttik* month (October-November), the *Newārs* of the Kathmandu Valley (including its outskirts, outside and now all over the world) celebrate the start of a new year. They take out rallies demonstrating their cultural lives, often in their traditional attires accompanied by musical fiesta of drums (popularly *dhimay* or *khī*), flutes and cymbals (*chusyā*) in the major parts of the ancient city. Hundreds of thousands of *Newārs* and other communities heartily participate in this celebration of the first day of a new year. This New Year is based on the era called *Nepāl Samvat* (NS), credited to the national luminary of Nepal, Shankhadhar Sakhwa (c. 880 AD) of Kathmandu.

The Legend of Shankhadhar Sakhwa



Figure 1: A pictorial portrait of Shankhadhar Sakhwa

Shankhadhar Sakhwa is a philanthropist and much later a national hero of Nepal. He is credited with the start of new era upon clearing the debts of all people. Daniel Wright's chronicle mentions thus, during the reign of King Ānanda deva in Bhaktapur:

It was ... when Ānanda Malla regined in Bhaktapur ... that a certain astrologer of Bhaktapur found out an auspicious moment,

at which he said that sand ... from a certain place, would turn into gold. The Rājā Ānanda Malla, having ascertained the exact time, sent a number of coolies,

to take up sand at that particular moment, from the place called Lakhu Tīrtha, at the junction of the Bhatīkhu [Bhacākhusī? or Bhadramatī?] and the Vishnumatī, and to convey it to the Rājā's palace. (pp. 163-164)

The astrologer (or *jyotiṣī*) mentioned here is identified in lore as Siddhivanta Joshī of Bhaktapur in a retelling of the lore by *jyotiṣa* Daibagya Kīrti Madan Joshī (Sharma N. D., 2008, p. 5). Some Joshī castes in *Joṣī Nanī* at *Nāgbahāl*, Lalitpur still claim themselves as the successors of Siddhivanta Joshī, who calculated this *suvarṇa-siddha-yoga*¹ when the sand would convert to gold or gold would be found in the sand (?). The idea of searching golds or coins offered in the river during death and other rituals was popular years back, especially among kids. To a modern reader, however, the idea of sand turning into gold would seem completely irrational. On this basis, for long, was the claim made that Shankhadhar Sakhwa is only a mythical hero.

Lakhu Tīrtha (also called *Vidhān Tīrtha*) is located in the holy *Viṣṇumatī* River at around *Kaṅkeśvarī*

An icon of Shankhadhar Sakhwa is placed at the Pashupatinath temple complex: the chronicle credits Shankhadhar himself for this. The chronicle adds that Shankhadhar Sakhwa appeared himself in the icon and attained salvation for his philanthropic deeds.

¹ Sharma mentions this as *suvarṇākārṣaṇa-yoga* in his article (in Nepali). It is worth mentioning that the idea of *suvarṇākārṣaṇa* is evident in the valley in the worship of Ākāśa Bhairava (Sharma N. D., 2008, p. 5).



Ajimā (*Kaṅga*) temple. The *tīrtha* is house to serpent by the name of *Nanda-Upananda* and is one of the 12 major *tīrthas* of the Kathmandu valley. If *Bhatīkhu* means *Bhacākhusī* (Sanskrit: *Bhadramatī*?) that joins the *Viṣṇumatī* River near *Indrāyaṇī* (Nepal Bhasa: *Lhuti Ajimā*) and *Shobha-Bhagavati* then it must be different *tīrtha* by the name at *Nirmal tīrtha*.² The *Nirmal tīrtha* is home to *Apalāl* serpent and is of significance in Buddhist traditions of the valley too. It is likely that Wright's chronicle, compiled by "Pandit Shīrī Gunānand ... at Pātan, ... whose ancestors, for many generations, have been the compilers of this History [*vaṃśāvalī*]" (p. vi) revered it.

The chronicle furthers the story as such:

[As t]he coolies ... were going back with their loads, a Sudra merchant of Kāntipur, named Sākhwāl, prevailed on them to take their loads of sand to his house; and then the coolies filled up their baskets again with sand from the same place as before, and took it to Bhaktapur. Their second loads, however, not being taken up at the auspicious moment, did not turn into gold (p. 164)



Figure 1: A pictorial portrait of Shankhadhar Sakhwa

From the lore, it is evident that the *suvarṇa-siddha-yoga* was only for a brief moment. I have not been able to trace if such knowledge is still persistent. Some astrologers approved of this, and lamented that the tradition is lost in the face of the *kali yuga* — an era marked by degeneration of human civilization spiritually, treachery and loss of truth or *dharma*.

It is never mentioned in lore why exactly Shankhadhar Sakhwa (or *Sākhwāl*, a *Śudra* merchant as Wright mentions) took the loads of sand. As a merchant, it might be that he took it for trade purpose: it is less likely that he knew this well-kept secret, or it is also less likely that Shankhadhar himself calculated this *suvarṇa-*

2 For the full list of the major 12 *tīrthas*, see: www.nepalculturalheritages.blogspot.com/2015/11/12-tirtha-kathmandu-valley.html (Rajopadhyaya, 2015). I credit my grandfather Pundit Dineshananda Rajopadhyaya (1923 - 2017) of Kathmandu for the collection.

siddha-yoga. Wright also mentions that Shankhadhar took the sands to his house, but the local lore narrates that he kept the sand *en route* at *Lu(n) Ku(n) Falcā* (a public rest-house or *pāṭī*). The term itself denotes the rest-house where heaps of gold was kept, and is located at Maru tole near the famous Kasthamandap (Maru Satta) in ancient Kathmandu.



Figure 2: *Lu(n) Ku(n) Falcā*
Photo: Abhas D Rajopadhyaya (6 July 2018, Friday)

Having gained the gold unknowingly (?) thus, the chronicle unfolds the part of Shankhadhar Sakhwa as:

... Sākhwāl, having obtained so much wealth, with the permission of Jaya-dēva Malla, paid off all the debts existing at that time in the country, and thus introduced a new era into Nepāl, called the Nepāl Sambat. He then established a chaitya near his house, and placed a stone image of himself at the southern door of the temple of Pashupati-nātha. Thus he obtained salvation. (p. 164)

The chronicle addresses the philanthropist as Sākhwāl and a *Śudra* merchant. I will discuss the caste identity of Shankhadhar Sakhwa in a separate section later. Another king named Jaya-deva (of Kantipur?) as a contemporary of Bhaktapur's king Ānanda deva comes up in the chronicle. The term *Malla* has been added to the otherwise *Thakurī* king.

The *Nepāl Samvat* (or Nepāl era) started on 20 October 779 AD and the event of clearing all the debts of the people must have taken place before this date. It is said that human beings are borne with debts, of which the three types — to the God, to the saints and to one's parents are cleared with sincere abidance of God's commands for welfare of fellow beings, of laws of virtue and knowledge, and of one's duty towards parents respectively. Except these three persistent debts of human lives, if one can clear his/her debts primarily towards the King (or state), the land or other debtors, among others, then s/he is considered a free person — a new, free life is considered only after clearing such debts. Shankhadhar Sakhwa must have cleared all such debts of the people to begin a new era. He also consecrated a *Śaṅkha stupa* near his house and near the *Kaṅga Ajimā*





Figure 4: Statue of Shankhadhar Sakhwa

temple at Cibahā-khya.

An icon of Shankhadhar Sakhwa is placed at the Pashupatinath temple complex: the chronicle credits Shankhadhar himself for this. The chronicle adds that Shankhadhar Sakhwa appeared himself in the icon and attained salvation for his philanthropic deeds.

What about the king Ānanda Malla? The chronicle has this story too:

Mahārāj Ānanda Malla ... was very angry; and going to the astrologer, told him that what he had said about the sand turning into gold was false. ... [T]he astrologer in his mortification kindled a fire, and put his book into it to be burned. The Rājā, however, on his return to the palace, happened to observe the baskets in which the sand had been brought, and saw some grains of gold at the bottom He ran back to the astrologer to tell him that he was right and that the Shāstra was true The astrologer advised him to enquire from the coolies how they had carried out their orders, and they said that the first loads of sand had been taken by a merchant of Kāntipur, and that those brought to Bhaktapur had been collected afterwards (pp. 164-165).



Figure 5: The small wooden frame at the bottom-left of this Navajoginī temple (also Śiva-Pārvatī temple) is where according to local lore Shankhadhar Sakhwa was given a death penalty.
Photo: Abhas D Rajopadhyaya (6 July 2018, Friday)

In despair, the King was consoled by his "courtiers and astrologers" that one does not get more than one's destiny as they referred to the story of Nīla-kantha, who had to take the *Kālakūta* poison as such was his fate. They calmed the king saying "There is nothing so powerful as luck or destiny in this world. High birth and wealth are its servants" (p. 165) and that he should "[b]e content ... with ... fate" (p. 166).

Legend of His Death

Wright's chronicle only mentions that he attained salvation (Wright, p. 164). Astrologer of Red Macchindranāth fame, Daibagya Kīrti Madan Joshī narrates the story of the death of Shankhadhar Sakhwa and is presented by Sharma (2008, p. 5). Sharma cites Joshī thus, "having taken into possession the heap of gold, the then King ordered his Āth-Pahariyā [soldiers] to arrest Shankhadhar on charges of looting king's property. He was put into trial and given a death penalty by royal verdict" (2008, p. 5). Joshī further narrates that on his last moment, he was asked of his last wishes: to this, Shankhadhar replied that may the gold be used to clear all people of their debts and a new era be started to commemorate this. But Daibagya Kīrti Madan Joshī adds that Shankhadhar's capital penalty was later exempted³, probably owing to his philanthropic activity: Sharma (2008, p. 5) however did not mention this part of the story in his article.

Joshī's narration cited by Sharma (2008) does not mention whether it was the King of Bhaktapur or Kāntipur, who gave Shankhadhar the punishment. In a personal conversation, Joshī mentioned it was the king of Kāntipur. The spot, where Shankhadhar was about to be hanged, has been identified by Sharma (2008, p. 5) and in local lore as the *Navajoginī* temple (also known as *Śiva-Pārvatī* temple) of Kathmandu. Having been ordered to be hanged in Kathmandu, it is, therefore, not unlikely that it was the king of Kāntipur to punish him.

History or Myth?

The legend of Shankhadhar was for long accepted as myth and Shankhadhar himself was a hero in legends only. Many had raised a question if Shankhadhar Sakhwa actually existed. A news article in *The Himalayan Times* dated 13 April 2017 questioned the existence

3 In a personal conversation over the telephone dated 8 July 2018, Sunday.



of Shankhadhar owing to the debate over names of the kings – Ānanda Deva and Rāghava Deva. Wright's chronicle gives the name of Ānanda [Malla] Deva, while it was Rāghava Deva during whose reign was *Nepāl Samvat* started. In a critical edition of *The Gopālarājavamśāvalī*, Vajracarya & Malla (1985, p. 236) mentions Rāghava Deva (ca. 1 – 39 NS) as founder of Nepāla Samvat. The original text of the chronicle referred as the *Gopālarājavamśāvalī*, however, does not mention such as the news article in *The Himalayan Times* claim.

Some believed that Rāghava Deva and Shankhdhar Sakhwa was the same. Kashinath Tamot (2011) too mentions thus approximating his reign during transition in early medieval period in 1 NS (879 AD). In a *vaṃśāvalī* found at Kesar Library, Rāghava Deva is believed to have started an era (*saṃvat*) in honor of *Paśupatināth* when he was 63 and half years of age (Sharma N. D., 2008, p. 5). The untitled chronicle also compiled by Vajracarya & Malla (1985, pp. 205-222) mentions in Folio 1:

Line 5:

.... *Rājā ŚrīRāghava De*

Line 6: *va, varṣa 63 māsa 6 || ŚrīPaśupatibhattārake saṃvatsaraprava*

Line 7: *rttiḥ kṛtā ||* (pp. 205, 215)

The idea of the sand converting to gold was criticized as non-scientific and fictitious. The quest of gold in river-banks and sand are in lore in the valley, as rituals of offering coin to river-god during birthday and death ceremonies are still common. Even in areas beyond the valley, such lore is common. This idea could also be taken in metaphorical terms.

Another idea of *suvarṇākaraṣaṇa-yoga* is an interesting concept if such a thing actually can be calculated: I am yet to verify from experts in astrology regarding this, or if any such knowledge exists today. But Sharma (2008, p. 5) notes that such idea is evident in revering the *Ākāśa Bhairava* as a *Suvarṇākaraṣaṇa Bhairava*.

It was the discovery and deciphering of an inscription at the *Jela tole* in Bhaktapur that proved the historicity of Shankhadhar Sakhwa. The May 1706 AD (827 NS) inscription at a public rest-place (*pātī*) mentions "*Nepāla bhākā[-ṣā] Śakhvā Samvat*" and is

interpreted as the first historic credit to Shankhadhar Sakhwa.

On His Birth-Date

In the lack of abundant historical evidences, Shankhadhar Sakhwa had been considered only a legendary hero and no attempts to dating his lifetime had yet been made. Upon the deciphering of the aforementioned inscription only was he regarded a historical person, and legends surrounding his philanthropic act were partially believed.

Based on the lore narrated by Daibagya Kīrti Madan Joshī, the death date of Shankhadhar Sakhwa could be approximated as 19 October 879 AD, a day before the start of the new NS year. In the lack of any other concrete evidences, cultural-historian Dr. Nutandhar Sharma asserts this as a working hypothesis of his death-date (2008, p. 5).

In line with this, Sharma approximated the date of Shankhadhar Sakhwa in his article (in Nepali) based on Shankhadhar's icon at the revered *Paśupatināth* temple complex. The stone icon of Shankhadhar at *Paśupatināth* is installed near the southern gate, by himself as Wright's chronicle suggests. The icon portrays a middle-aged person with fat belly, bearing a conch-shell with both of his hands, wearing a garland of *rudrākṣa* and even a sacred thread (*janai*), tress (*jaṭā*) on the head and a large ear-ring in both his ears. If this icon could be believed as a real depiction of Shankhadhar Sakhwa, his age could be approximated as no more than 40-41 years. Wright's chronicle states that Sakhwa attained salvation by visitation in the icon at *Paśupatināth* complex. This can be inferred that this icon depicts the late stage of his life. With these considerations, a working hypothesis of Shankhadhar Sakhwa's life could be approximated as 840 – 879 AD (Sharma N. D., 2008, p. 5).

His Identity

Now that Shankhadhar Sakhwa has been known a historical figure, the question surely is about his identity. Wright's chronicle mentions him as a *Śūdra* merchant. Guessing a sacred thread in an icon at *Paśupatināth* temple complex covered by cloth-piece and also probably the knowledge of astrology (?), claims had been made that he was a Brahmin, probably a Newār Brahmin. But this idea has been rejected by Sharma (2008, p. 5): the tale narrated by Daibagya Kīrti Madan



Joshī would not validate his Brahmin lineage, as the priestly-castes could not be given a death penalty in Hindu traditions.

A close association of the 'Sakhwa' caste could be found with a similar sub-caste under Shrestha caste. But this too has been rejected by Sharma (2008, p. 5) on the claims that it is more probable for a so-called high-caste to move down the hierarchy than to upgrade in Hindu caste system. The caste mobility (almost always down the line, if such a thing as hierarchy is considered) depends mostly upon the laws of conjugality as prescribed in Hindu *dharma-sastra* and was also reflected in *Muluki Ain*⁴. In an appendix section of his book entitled *Svasthanī*, late Aisvaryadhar Sharma enlists a caste name Śāṅkhvāyogī (p. 133) that corresponds to Śāṅkhakārī in Sanskrit. In *Newār*, the *yogī* community is variedly called *jogī* referring to Kapālī or Darśandhārī or even Vadyakār (Dò). Some evidences Dr. Nutandhar Sharma (2008, p. 5) presents in claiming Shankhadhar's as a Kapālī are explained in points below:

a. Kapālī or Darśandhārī castes often identify themselves as *Raudra* Brahmin and a Saivaite. In Newar community, scholars agree that the Darśandhārī caste is a Kāpālīka Pāsupat. The location of Kapāleśvara Mahādeva (corrupt: *Kapileśvara*) near *Lu(n) Ku(n) Falcā* also supports the claim, and so do the traditional settlements of Kapālī or Darśandhārī caste around the area. Installment of his icon (by himself, as Wright's chronicle suggests) at *Pāsupatināth* is justifiable.



Figure 7: Postal stamp depicting Shankhadhar Sakhwa

4 See: Prayag Raj Sharma (2004) for a general introduction on caste mobility in Hindu society. A more detailed analysis in reference to *Muluki Ain* is found in works of Andras Höfer (2004).



Figure 6: Kapāleśvara Mahādeva towards the south of Maru tole in Kathmandu
Photo: Abhas D Rajopadhyaya (6 July 2018, Friday)

b. The name Shankhadhar and his icon carrying a conch-shell too fortify the claim.

c. An inscription of Amshuverma found at Hādigaū dated 7th century (or *Liccavi* age) mentions of an occupation called *Śāṅkhavādaya* under the state patronage. The *Śāṅkhavādaya* was responsible for blowing conch-shells, perhaps for information dissemination purpose (?).

d. It is not a matter of amazement for *nāth yogī* to consecrate a Buddhist *caitya*. Hence, based on the local lore, it can be assumed that Shankhadhar actually established a *Śāṅkha caitya* near *Kaṅkeśvarī Ajimā* area.

Thus, until further studies claim otherwise, a working hypothesis could identify Shankdhar as an ancestor of the Kapālī or Darśandhārī caste.

On Nepāl Saṃvat (NS)

The Nepāl (or *Newār*) era or *Nepāl Saṃvat* is a lunar calendar system. It approximates to 20 October 779 AD. In other calendar systems, it approximates to 936 *Vikram Saṃvat*, 802 *Saka Saṃvat*, 303 *Manadeva Saṃvat* and 3980 *Kaligat Saṃvat* (Rajopadhyaya, Magar, & Mahat, 2018, p. 3).



Figure 8: A poster of the 2016 animated movie *The Legend of Shankhadhar* (Newārī: *Śāṅkhadhar yā Bākhā*) directed by Nepali animator Sanyukta Shrestha
Courtesy: Sanyukta Shrestha

This *Saṃvat* was in use in the medieval times during Malla reign for most historical writings were dated in the NS. In 1912 AD, *Nepāl Saṃvat* and other calendars fully superseded the NS calendar at national level.

A lot of struggle came along with 1920s campaign by Dharmaditya Dharmacharya, Buddhist and Nepal Bhasa activist. This was carried on by Nepal Bhasa Manka Khala organizing campaigns for recognition of

Nepāl Saṃvat since 1979, in midst of the one-language policy during Panchayat system.

After almost a century of official marginalization and even suppression, only later on 25 October 2011 AD, the *Nepāl Saṃvat* was given a national recognition and declared a national era.

Recognition for Shankhadhar Sakhwa

Shankhadhar Sakhwa's best recognition is perhaps the *Newār* era of *Nepāl Saṃvat*. This era was started in recognition to Sakhwa's humanitarian works post his death.

An icon of Shankhadhar Sakhwa is installed in the premises of the Pasupatinath temple (a UNESCO World Heritage Site). This too is a recognition no general people is usually given.

Shankhadhar Sakhwa was recognized as a national luminary on 16 November 1992 AD (2 Mangshir 2056 VS) by the Council of Ministers under the Prime-Minister Krishna Prasad Bhattarai "in recognition of his humanitarian act and to promote his name and reputation" (Joshi, 2012). Following this, the Department of Postal Services under Ministry of Information and Communication Technology of Nepal Government issued a postage stamp with his portrait on 26 October 2003 AD.

On 16 November 2008 AD, the then Deputy Prime Minister Bamdev Gautam laid the foundation for statue of Shankhadhar Sakhwa at Ratna-Park, which was proposed to be renamed Shankhadhar Park. Several statues of Shankhadhar Sakhwa have now been placed, particularly in New Thimi, Tansen (on 28 January 2012 AD), Jhapa (on 24 October 2014 AD), Thankot (on 31 October 2016 AD). On 17 December 2016 AD, an animated movie *The Legend of Shankhadhar* (Newārī: *Śaṅkhaḍhar yā Bākhā*) was released in Nepal depicting the life and legend of Shankhadhar Sakhwa. The animated movie was brought by Yantrakala Studios Pvt. Ltd. under the directorial venture of animator Sanyukta Shrestha, which he co-produced with Shashidhar Manandhar, Lochan Manandhar and Mahanta Shrestha.

Shankhadhar's Trajectory

Major stops at Shankhadhar's historical movement are: *Lakhu Tīrtha* (Sanskrit: *Vidhān Tīrtha*) at holy *Viṣṇumatī* River (Kathmandu), a crematory



Figure 9: Kaṅkeśvarī temple (under construction) at the Lakhu Tīrtha
Photo: Abhas D Rajopadhyaya (6 July 2018, Friday)



Figure 10: Śaṅkha stupa in Kathmandu near Kaṅkeśvarī temple
Photo: Abhas D Rajopadhyaya (6 July 2018, Friday)

place (*śmasāna-ghāt*) at *Kaṅkeśvarī Ajimā* temple (Kathmandu), *Śaṅkha stupa* near the *Kaṅkeśvarī* temple (or *Ci-bahā khyā*, Kathmandu), *Lu(n) Ku(n) Falcā* (*Maru tole*, Kathmandu), *Paśupati* temple (Kathmandu) and *Navajoginī* temple (or *Śiva-Pārvatī* temple) at Hanumandhoka Durbar Complex.

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Mr. Abhas Dharananda Rajopadhyaya is currently a lecturer of MA MCJ at Department of Mass Communication and Journalism at Kantipur City College. He has an exceptional academic record of receiving three-gold medals, including Purbanchal University Gold Medal 2013 as university topper securing CGPA 4.00 out of 4.00. He has also been awarded Nepal Vidyabhusan 'Kha' by Rt. Hon. President of Nepal. Rajopadhyaya is pursuing M.Phil. (English) from Pokhara University and also has an MA (Anthropology) from Tribhuvan University as well. He has worked as assistant researcher for a project at Hanumandhoka Durbar Square Museum Development Committee, and is a Board Member of Newa Film Society. His research interest includes folklore, myth, media, cultural/ritual anthropology, oral history, Newar studies among others. He has worked as sub-editor for a cultural paper *Amalekh Weekly* for almost seven years (since 2006), and has published several articles in national papers. He has presented few research papers on folklore studies of Nepal at national and international conferences, and his works have been published in national journals too.



नवम्बरा सिंतुना

नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःमिपिन्त मिन्तुना !

Happy New Year

Nepal Sambat 1139



Dr. Ujjwal Tuladhar and Dr. Pragya Dhaubhadel
Clarks Summit, Pannsylvania





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EXPLORING THE BAHÁ'Í FAITH

Sasu L Tuladhar
Chicago, USA



This past weekend I attended an afternoon devotion at the Baha'i House of Worship in Wilmette, Illinois. I had always heard about this beautiful temple and I was curious to learn more about the Baha'i faith. The main cultural artifact that I encountered was the temple itself. The first thing I noticed when I got to the temple were the gardens. The whole temple was surrounded by nine different gardens. Every other garden had a water fountain and each garden had different beautiful flowers or trees. The temple was definitely a sight to behold: it was white, tall, and had the most intricate carvings. Later on, I discovered that there was a significance to the design of the outside landscape and the temple's amazing architecture.

The House of Worship is actually referred to as the "Temple of Light and Unity". The light is in regard to the establishment of their religion and the revelation from God through their prophet, Baha'u'llah. One of the main beliefs in the Baha'i faith is unity; the gardens are all full of different plants and this was to showcase that there is unity in diversity. The gardens also incorporate a blend of Eastern and Western architectural touches. The fact that the gardens are all surrounding the temple and essentially leading to the temple also depict the unity of all religions under one God. To further highlight unity the temple has many symbols of other religions carved into its pillars. For example, on the pillars of the temple there is David's star for Judaism and a cross for Christianity. One final and big symbol can be found inside of the temple. The inside of the temple consists of many pillars that all lead to the middle. In the middle of the roof there is a symbol that is the words "O Glory of the All Glorians" in Arabic. The atmosphere inside was quiet and reflective. Many people were either meditating or circling around enjoying the view or simply reading the scriptural quotes surrounding the room.

I learned a lot about the Baha'i Faith from a cultural perspective. The main takeaway I got was that unity was their main belief. I saw the word unity in many different places: in their brochures, in the afternoon devotions, and in their symbolism through the architecture.



Baha'i Temple at Wilmette, Illinois

The event that I actually attended was their afternoon devotion. According to their online schedule, the Baha'is have morning and afternoon devotions every day. They also have holy days that are determined by their own calendar, the Badi. There were also many small group discussions occurring in their visitor center and I also saw a group practicing for their choir concert on Sunday. The afternoon devotion was led by five people of the Baha'i faith. They were all dressed formally and they sat in the front of the temple by the podium. The devotion started with a reading from their scripture and they all took turns reading the passage. In the passage, they mentioned the commandments given to the people from God and to my surprise they mentioned Jesus. I found out that the Baha'i faith considers many religious figures prophets of God. This includes Abraham





(Judaism), Krishna (Hinduism), Buddha (Buddhism), Jesus (Christianity), and Muhammad (Islam). The last person to go up to the podium actually sang a verse in acapella which signaled the end of the devotion. The Baha'is then left the space and the temple returned to its quiet atmosphere.

I learned a lot about the Baha'i Faith from a cultural perspective. The main takeaway I got was that unity was their main belief. I saw the word unity in many different places: in their brochures, in the afternoon devotions, and in their symbolism through the architecture. Their stress on unity gave away that their religion had no history of ethnocentrism and in fact they invite any faith to be celebrated at the temple. I saw that many of their events at the temple included discussions around different religions and serious issues in our society. My knowledge of this faith was captured through participant observation. My observation really helped me understand the simplicity of the Baha'i. Their devotion was so straight forward and simple that it shocked me. It was really refreshing to see that they did not need much to celebrate their faith.

The whole temple area was also very simple and easy to follow. When you do a cross cultural comparison between the Baha'is and Catholics I saw that they both read from their scripture and sing during their services. However, the Catholics have a more complicated and structured ways to pray for instance they worship by attending Mass. I am a Buddhist and the Baha'i culture was much more toned down than my religion. We have any rituals and our temples are always full of color but the Baha'i space was simple, clean, and very white. The similarities that I did notice between us was our appreciation of nature, egalitarian beliefs, and the necessity of meditation/reflection. The Baha'i faith reflect its emphasis on unity through its practices, architecture, and people.

The most surprising and new information that I learned about the Baha'i faith is that it is a fairly new religion. The religion was established by a man named

Baha'u'llah in 19th century Iran. He was actually part of nobility in Iran's government but he rejected that and joined a religious movement by a man named Bab. The religion called for social changes like advocating for women's rights. Their radical views and proclamation that God was going to send another prophet fueled Iran's government to oppose them and they tried to censor this new development. This caused Baha'u'llah to be imprisoned for most of his life, however, it did not stop the faith from spreading. It is considered one of the fastest growing religions since its establishment in 1844. There are now more than 5 million Baha'is in the world. Their community is still small but from what I say and heard they really emphasize their relationships with other Baha'is. They have system online on how to find Baha'is near you and also participate in their spiritual gatherings at each other's homes.

I have heard about the Baha'i faith, before I visited the House of Worship, through the actor, Justin Baldoni. He posts about his faith occasionally on his social media and expresses how he lives out his faith. He highlights the main points of the faith such as unity, equality, and peace. I think his love for his faith also led me to visit the temple and learn more about the religion. My experience at the temple has really enhanced my respect for the religion and its followers. I think the reason why I resonate so much with this religion is because it embraces equality. There was also an informant of the Baha'i faith having a discussion with visitors and he was summarizing how open the Baha'is are welcoming to all. My visit and my knowledge of other Baha'is left me with a positive mindset regarding the religion.

I still have many questions for this faith. I think my main concerns would be regarding how they live daily. Do they pray a certain amount of times? When do they pray and do they have certain prayers that apply? I would also be curious to find out how the children in the community are educated about the faith and if they have something similar to Sunday school? Lastly, I would like to know why people love their faith and how they became involved in the faith?

Ms. Sasu L. Tuladhar is a third year student of Chemical Engineering at the University of Illinois at Urbana-campaign, USA.





IMPORTANCE OF RETRIEVING YOUR MEDICAL RECORDS

Nistha Tamrakar
Chicago, USA

If certain diseases run in the family, previous records of family members that received similar diagnosis can aide in the treatment of other family members experiencing the same diagnosis and can predict future medical conditions.



As we continue with the rapid rise of technology and changes in healthcare, it is crucial to retrieve a copy of your Medical Records for your personal file. Every individual is entitled to complete access to their chart from any medical facility that has ever provided care. Most individuals are not aware that this information can be requested however it is very simple to do with a few easy steps.

Retrieving your medical records ensures that you keep your medical history forever. If you are an individual that treats with multiple physicians and specialties, having your own copy allow new physicians to always have access of your medical history and this accurate information improves patient care and the communication between you



and your physician. In addition, having up-to-date copy of your health information will prevent redundant care. This will benefit you financially because you might not need to take repeat tests, immunizations and labs. Last but not

least, having a copy for your medical history makes a difference for family members and future family members. If certain diseases run in the family, previous records of family members that received similar diagnosis can aide in the treatment of other family members experiencing the same diagnosis and can predict future medical conditions.

Now most might say that they do not want to go through that procedure, it might be long and tedious; however it is very simple with a few steps. The first step





is to obtain an Authorization of Health Information Form. This form can be located at most healthcare facilities at their medical records department or can be accessible through the facility's website online. Once the form is filled out completely, the individual can send it via mail/fax directly to the facility they need copies of records from or they can drop it off. Depending on the policies and procedures of each facility's medical records department, the records process can take anywhere between 7-30 business days.

Individuals should also be able to request a copy in an electronic format or receive paper copies. When the records are compiled, the facility will mail the records directly to the individual, share it via online portal or have it ready for pick up. Most facilities also do not charge patient for medical records, and

if there is a fee, it is calculated on a per page rate.

Lastly, if you are not sure what documentation you need to request, the best option is an abstract. Abstract basically means summary of your medical records. It typically includes history and physical reports, discharge summary, operative reports, consultations, labs, radiology, specialized tests and most recent outpatient visits.

The rewards of keeping up with your medical records are quite obvious. The steps of obtaining the records are also pretty easy and simple. Now it's up to you to take action of your healthcare and start the process of requesting a copy of all your records. In this day and age, as healthcare is constantly growing and changing, be an advocate for your own healthcare and take the necessary steps to ensure you have all documentation of your personal health information.

Ms. Nistha Tamrakar, holds a credential as Registered Health Information Administrator (RHIA). She is Account Manager for the Medical Records Department at Loyola University Medical Center.

नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःमिपिन्त भिन्तुना !

झुवन्मा सिंरुना

Happy New Year

Nepal Sambat 1139



Surya, Krishna, Isha, Alisha & Sukrins Shrestha
Chicago, Illinois



NEWA HERITAGE PRESERVATION: THE CHALLENGES



ANANTA R. BAIDYA, P.E.

USA

"Current builders of heritage structures in Nepal generally use modern construction materials such as concrete and cement together with bricks and woods. The practices of current builders are neither properly engineered per MEEK nor do they attempt to conserve, preserve or authentically rebuild heritage structures.

Traditionalists insist on the use of traditional original materials such as bricks in mud or lime surkhi mortar and wood using traditional practices and methods of construction to preserve the intangible – the knowledge of the forefathers. The traditional reconstruction are not supported by established MEEK principals."

The conservation, preservation and propagation of the heritage and traditions of the Newas in Kathmandu Valley is challenged. Newa culture, heritage and traditions are on the chopping block because of population migration dynamics of Kathmandu Valley, Nepal's political realities, geopolitics and the lack of a transparent tangible national vision.

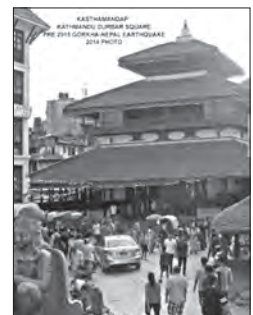
Kathmandu Valley's many historic, heritage and traditional cities and sites are recognized World Heritage Sites. The 2015 Gorkha-Nepal Earthquake destroyed much. Efforts at recovery and reconstruction of these historic and heritage sites and structures after the powerful earthquake remains flawed. Challenges

of preservation, conservation, and restoration of the tangible and intangible rich legacy of heritage and traditions in Kathmandu, Patan, Bhaktapur, Kirtipur and other townships can be overcome. Both tangible and intangible heritage can be maintained, conserved, and reconstructed through judicious and harmonious development that keeps the environment safe and secure.

This article shares some personal observations on heritage sites, structures and traditional construction practices. It is based on experiences gained pre and post the 2015 Gorkha-Nepal Earthquake.

The 2015 Earthquake levelled Kasthamandap (Maru Satta), an iconic symbol of Kathmandu Valley.

Three years and counting ! "Rebuilding Kasthamandap" has been formed. The dedication, passion and efforts shown mostly by these young volunteer architects, engineers and others are noteworthy and commendable. A transparent, viable, comprehensive, and



KASTHAMANDAP (MARU SATTAL)
KATHMANDU DURBAR SQUARE
LEVELLED TO GROUND
2015



acceptable reconstruction plan has yet to emerge. This effort lacks guidance and support from experienced heritage site reconstruction and restoration experts. Efforts to duplicate Kasthmandap is embroiled in conflict and dissent.

Diametrically opposing schools of thought splinter the heritage debate. Hardline Nepali traditionalist propagate traditional methodologies of construction are intangible Newa assets. These need preservation and protection at all cost. Reconstruction using traditional methodologies, without any alternations or modification, are the only path to reconstruct. Some even postulate that the traditional Newa methodologies of construction, developed through experience over the past centuries of construction practices, are superior to earthquake-resistant design methodologies and practices based on earthquake engineering science. Their demand for USING ONLY TRADITIONAL MATERIALS AND METHODS OF CONSTRUCTION is both unrealistic and unwise.

21st century construction professionals question the traditionists' belief and philosophy. The perceived claims of superior behavior remain contrary to established modern understanding of structural behavior during earthquakes. Traditional methodologies safely support gravity loads. They aren't designed to resist dynamic lateral earthquake forces. Engineering calculations based of Modern Earthquake Engineering Knowledge [MEEK] and methodologies will not substantiate the claims of the traditionists.

Traditionalist's construction philosophy is called the "rise and fall philosophy". After a disaster, heritage and traditional structures are rebuilt using traditional practices. These rebuilt structures will be damaged or fall during subsequent disasters. People's lives are placed at risk ! The heritage structure should then be rebuilt using the same old traditional practices to preserve the intangible – the knowledge of the forefathers.

"Current builders of heritage structures in Nepal generally use modern construction materials such as concrete and cement together with bricks and woods. The practices of current builders are

neither properly engineered per MEEK nor do they attempt to conserve, preserve or authentically rebuild heritage structures.

Traditionalists insist on the use of traditional original materials such as bricks in mud or lime surkhi mortar and wood using traditional practices and methods of construction to preserve the intangible – the knowledge of the forefathers. The traditional reconstruction are not supported by established MEEK principals. Common practices in Nepal are not to provide essential investigations and justifications of approaches, processes, materials based on verifiable vulnerability analysis from dynamic earthquake forces and established safety parameters. Monetary gains prevail over safety concerns.

These two approaches become hot beds of conflicts. The conflicts and potential for life and property loss could be reduced by following the middle path. It involves retaining much of the traditional ambiance and methods of construction based on scientific analysis and including modifications that could be hidden from public within the ambiance using modern scientific analysis and formulation based on MEEK. This approach permits the tangible heritage to recreate the original ambiance, protects the intangible heritage and traditional practices and creates a publicly safe environment for all. Modern engineering science has this capability. Convincing Nepali authorities and professionals to understand and implement the middle path remains a herculean undertaking.



The tangibles and intangibles of the Newa culture, faced with the challenges of Nepal's modern realities, traditionists' influence, irresponsible and irresponsible regulatory agencies, ignorance and professional partners unwilling to execute the middle path, are gradually starting to crumble. Local and global cultural identity politics hasn't been helpful.

Kathmandu Valley's charm prevails because of the intangibles and the tangibles. Daily living activities, innumerable religious and tantric rituals, customs (intangibles) are unconsciously performed at every nook and corner of the Valley by visits to the numerous historical, heritage and religious sites and structures (tangibles). When man-made developments or naturally induced disasters such as earthquakes tilt this delicate balance, entire groups of people are at risk, whether they are the Newas of Kathmandu Valley or the Sherpas of Sulukhumbu! Well intended development cannot overshadow this reality.

Valley residents appear oblivious to living in communities on braces and on life support and are ignorant of dangerous environments created by damaged structures. Judicious, harmonious development, based on proactive modern life safety methodologies, is paramount and profoundly important now. Concepts of the middle path based on simple principals of judicious harmonious development run contrary to old habits and beliefs. The middle path is the ticket to preserve, conserve and rebuild Newa heritage. It will be an uphill battle. Sharing some of the current situations from Kathmandu Valley will help enlighten the mind.

Several decades ago, late Huta Ram Baidya, my father, "Bagmati Ba" for others, was alarmed by the degradation of the Bagmati River and the historic and heritage sites on her banks. He spent decades championing and communicating the need for the restoration of the Bagmati River. He called it: "The Restoration of the Bagmati River Civilization". He unwavering believed that if the Bagmati River and all the heritage sites and structures associated with it were destroyed by unmanaged urban sprawl and development, all would be lost. His predications and predicament unfortunately become a reality. The 2015 Earthquake was not helpful. Many of the heritage structures along its banks were damaged, impacting

the tangible and the intangible heritage.

The pristine Bagmati River with her tangible and intangible heritage, its sites and structures photographed in 1950s is now memory. Much of heritage and tradition has been lost. Present day man-made desecration and damage to the Bagmati River Civilization is a tragic reality.

Tripureswor Madev Temple, Kathmandu's largest temple structure, and the Kal Mochan Bishnu Mandir are currently undergoing reconstruction using traditional methodologies. Assessment of future earthquake vulnerability remains an issue.



If these realities motivate expats to get involved, the necessary changes that maintains the charm, beauty, charism of Kathmandu Valley for all can be achieved.



An intangible about Kasthamandap is the folk story that it was from a single tree (species unknown?) with some left over. Has anyone evaluated the wood samples, salvaged and stored after 2015 Earthquake, to verify this claim and determine the species of every wood element of Kasthamandap? Imagine the impact on science, heritage, tradition and reconstruction if modern evaluation methods determine the truth. Strength and stress values for that wood species would replace guesswork. Respecting the 1700 years age (per modern experts) of Kasthamandap, judicious design and reconstruct of the tangibles based on MEEK would result.

This generation recalls the "dome style" temple at Rani Pokhari. Many structures, including Rani Pokhari, were reconstruction by the Rana rulers in this "dome style" representing the influence of European and Muslim architecture.



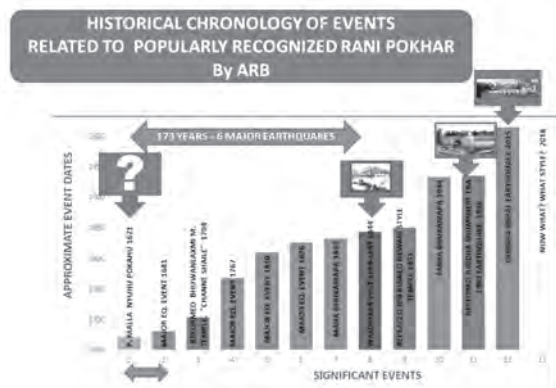


The 2015 Gorkha-Nepal Earthquake again destroyed the dome style temple build after the Nabhaya (90) Sal Ko Bhukampa [1934 A.D. Earthquake] during the tenure of Prime Minister Juddha Shumshere Rana (JBR). Kathmanduites have destroyed the remainder in their effort to rejuvenate and revitalize the Rani Pokhari area. Plans to revamp Rani Pokhari by government authorities were also in the drawing board prior to the earthquake. Public was silent and unaware of these developments.



The prevailing controversies about Rani Pokhari stems from its subsequent destruction in the 2015 Earthquake. Proponents of the “sikhara style” need to be extremely careful in authenticating the actual original shape of the temple at Rani Pokhari?

King Pratap Malla's original Nuagha Pookhu [currently called Rani Pokhari] is recognized as having been constructed round 1670 A.D. [1727 B.S.]. Between 1681 A.D. [1737 B.S.] and 1826 A.D. [1882 B.S.] Several major earthquake events occurred after Pratap Malla commissioned the Nuagha Pookhu. The recent 2015 and 1934 Earthquakes destroyed Rani Pokhari.

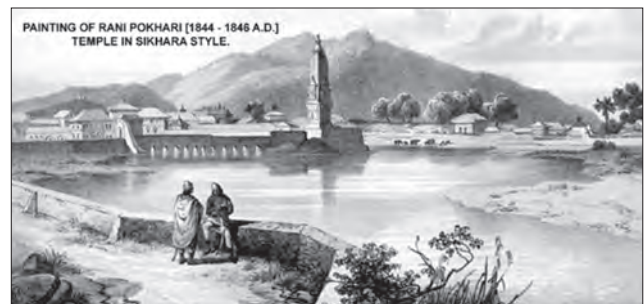


Research into earthquake activities after the construction of Nuagha Pookhu establishes the following pattern as depicted in the graphical representation. There was a significant disasterous

earthquake in 1681 A.D. [1737 B.S.] - a decade or so after Nuagha Pookhu came into existence.

What should be new style of reconstructed Nuagha Pookhu? What was the actual original style of the temple? Could it have been in the “pagoda” style before the “shikhara style”? Why did Jung Bahadur Rana (JBR) reconstruct the temple in the dome style in 1851? A simply edict by the then Prime Minister of Nepal or because of its damaged condition? Issue remains to be resolved authentically!

The “shikhara style”, sketched by Ippolito Disideri, a missionary who accompanied Prince Waldemar to Nepal, dates between 1844 A.D. to 1846 A.D. [1900 B.S.–1901 B.S.]. “Shikhara style” predates JBR’s reconstruction of Rani Pokhari by some 18 years. The catastrophic 1833 A.D. [1889 B.S.] Earthquake stuck Kathmandu before Disideri drew his sketch]. Were the original structures destroyed by these past earthquake events, rebuilt to other styles or not built at all?



A report¹ entitled “Final Report Historical and Environmental Study of Rani Pokhari”, the following was noted “Nhugu Pukhu has been called Rani Pokhari after the renovation of the pond by Queen Bhuwanlaxmi Malla, granddaughter of King Pratap Malla and wife of Bhupetendra Malla (should be Bhupelendra Malla) in around 1760s. According to Devmala Vamshabali, queen Bhuwan laxmi reformed the pond and constructed the temple of her “Ista-dev” – household deity – Mahadev at the center of the pond.”

1 Tribhuvan University Teachers’ Association, June 2012, to the Government of Nepal (GON), Ministry of Environment, Science and Technology,



Dr. Gopal Dhaubanjari² writes “At the midpoint of the pond a beautiful temple is located which is known as Dathudega.² The name is derived from the Newa language which means the centrally located temple. The existing Dathudega is a Gumbaj style temple which is known as Mugal style. The temple was constructed in Pagoda style along with Rani Pokhari, but it was ruined during the Shah period.” It further notes “it is assumed that Shiva Mandhir situated in the middle of Rani Pokhari was constructed as in “chhane shailee”



Quest for the actual style results in queries.

1. Did King Pratap Malla actually built a temple at Nuagha Pookhu?
2. Could the temple have been built during the reform to the Pookhu during or after the reign of grandson King Bhupelindra Malla by Queen Bhuwanlaxmi Malla as noted in some of the research papers? A search of available records from her time may prove conclusive.
3. Why isn't the impact of historical earthquakes being considered? Pratap Mall commissioned the pond in 1772 A.D. The sketched "sikhara style" dates to around 1844 A.D. , almost 10 full years after the devastating 1833 A.D. Earthquake. Could it have been built after the 1833 A.D. [1889 B.S.] earthquake?
4. Nepal's criteria for designating structures and monuments as "historic" is based on a 100 year past life. Shouldn't the style at the time of JBR rather than the construction after the 1934 Earthquake be considered?
5. The temple sits in the middle of a pond with unestablished geological characteristics. Many pockets in Kathmandu Valley that are subject to liquefaction. Could this be such an area? Should liquefaction be determined before even considering reconstruction at this site?

2 “Rani Pokhari: A National Heritage of Nepal” (“Ancient Nepal”, the Department of Archeology, GON magazine).

The Rani Pokhari controversies exemplify why facts must be authenticated before the reconstruction and conservation of heritage sites and structures. This cautionary approach should applies to all the on-going work of heritage reconstruction and urban development after the 2015 Earthquake. Authentication of facts matters.

Reconstruction is proceeding without much controversy at Patan Durbar Square. The Kathmandu Valley Preservation Trust (KVPT), a New York based organization, has taken the lead. They are also receptive to conserving heritage in ways that Kathmandu has not accepted.

The Bhai Degha at Patan Durbar Square, reconstructed in the “dome style” after the 1934 Earthquake, was again destroyed by the 2015 Earthquake. It is being rebuilt and restored it to its original stature and glory in the pagoda style based on research based authentication. Some aspects of MEEK, following the middle path, have also been used in reconstruction of the Bhai Degha.



The fallen statue of King Yoganarendra Malla in Patan has been restored and resurrected to its old glory. Kathmandu has finally restored the pedestal of King Pratap Malla. If they followed the middle path and used MEEK in its restoration is not clear.

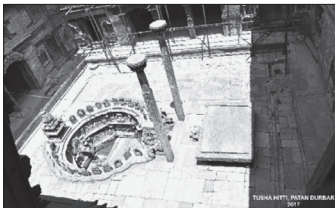


Doleswor Mahadev was a brick masonry dome structured temple in 2014. After floods destroyed the Kedar Nath in India, devotees flocked to Nepal's Doleswor Mahadev. It is currently under reconstruction, after the 2015 Earthquake damaged it. It is being rebuilt with concrete. No one seems concerned about damage to the intangible and tangible at this heritage reconstruction site.





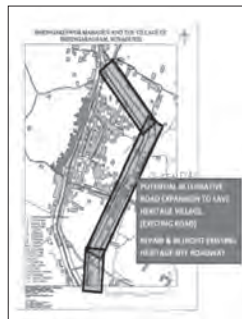
The traditional “loaha hittis” need attention. Innumerable hittis such as Kathmandu’s Sundhara have dried and remain in total disrepair because of non-judicious human development. Oblivious to other tragic conditions of traditional heritage, politicians prioritize reconstructing the recently damaged Dharahara. It’s reconstruction should be lower in the priority list compared to the restoration



of other heritage sites and structures. Similar stories can be found in the streets and gullies and hittis of Patan. The Tusha Hitti at Patan Durbar, considered as

one of the finest piece of store art in the world, has been restored commendably. A similar royal hitti within the Hanuman Dhokha complex that was the original abode of King Pratap Malla remains ignored.

Another issue colliding with heritage preservation is urbanization of Kathmandu Valley at the expense of heritage sites, structures, customs and beliefs. Road expansions efforts in the name of development are underway all over Kathmandu Valley. Many plans go through established traditional heritage settlements such as Sunaguthe. Quest for alternatives or an alternative route would circumvent the historic settlement of Sunaguthe. Reconstruction and retrofit that maintains the old heritage of this settlement is possible. Why authorities do not see the obvious alternative transportation route is baffling.



These realities require careful intervention based on substantiated evidence. Decisions and plans based on authentic and comprehensive findings of facts or

fiction about tangible and intangibles of heritage and conducted with care, caution and comprehensiveness benefits everyone. Multi-dimensional issues that are technical, historical, social, scientific, etc. must not remain unanswered in the haste to preserve, conserve, and reconstruct heritage and traditional structures.

Lack of comprehensive research may in-fact destroy both the tangible and the intangible values of heritage, deprive ancestral heritage creators from Kathmandu, Patan and Bhaktapur of their contributions, and leave future generation and the international community with a false sense of Nepal’s history and heritage.

Expats outside the confines of Nepal certainly value the tangible and intangible heritage in Nepal. Symbolically, each of us attempts to demonstrate these values in our own communities, homes, and daily living. The treasures in these World Heritage Sites of Nepal aren’t exclusively the ownership of the Newas but of the entire international community.

Expats can get involved. Expat communities can help fund; advise and guide some of these young professionals through shared expertise and financial backing. Voicing concerns regarding the preservation, conservation, and reconstruction of heritage can bring positive change in thinking.

The use of local manpower and craftsmanship with projects financed by expat groups and the use of expat technical expertise will help in this area. Pressure from expat and community groups will help achieve restoration based on the middle path. Such an approach will ensure accountability, responsibility, cohesion, seriousness and show pride in our collective heritage. The expat community can encourage and ensure “Public Safety for All” in the heritage sites and structures. In a country where everyday living is an intrinsic mix between the intangibles and the tangible of heritage, expats voice can be quite instrumental in ensuring that Nepal’s traditional heritage, the untended golden goose, can lay the golden eggs for Nepal’s future prosperity and for the progress of her citizens.

Mr. Ananta Ram Baidya, P.E., is a California licensed civil engineer with over 30 years of practice in civil and structural engineering in both the private and the public sectors in the United States. He has worked as an engineer in Hawaii, Las Vegas, Nevada and San Diego, California.



MY PATH TO DENTISTRY

During my stay at Honduras through Global Brigades, we provided medical and dental care to over 2,000 patients in one week. Residents traveled many miles to receive appropriate dental care they had been seeking for years.



Shrasta Tayo Tamrakar
Chicago, USA

While participating in cultural events through the organization Newa American Dabu, I had the opportunity to socialize and spend time getting to know my fellow Newa people. I was able to relate to their stories. The joys, hopes and fears I witnessed gave me a newfound admiration for personal interactions and bonds. However, through these conversations, I began to realize the lack of dental education among my community, including my own mother.

As I begin my first year of dental school at UIC College of Dentistry, I ponder on the reasons that led to me to this point in my life. The more I thought about the various factors that guided me my path in dentistry, I always came back to the fact that as a Nepalese-American, my duty is to serve my Nepalese community and minority-immigrants as an oral healthcare provider.

Comparable among immigrant children, when I first came to the United States I had difficulties assimilating in school due to cultural differences and language barriers. I rarely participated in class and struggled to make friends and as a result, I became reserved and shy. Incapable of expressing my thoughts, I found a place in fine arts and flourished in anything involving craft, technique and detail. My craftsmanship found purpose in volunteer work, repairing summer campgrounds and aiding students at a youth arts program. From those experiences, despite that it took me twice as much effort due to my reserved nature, I proved myself to be an effective leader.

My mother's signature look includes the gap between her two front teeth. The appearance of her teeth does not bother her, but she often has difficulty eating food she enjoys due to pain she feels in her teeth. Growing up in Nepal, my mother did not have proper guidance on oral hygiene in the past. Even though Nepal has come a long way in improving oral health care, rural communities still lack proper oral health care. My efforts to understand





the circumstances behind the lack of dental care in underdeveloped countries led me to gain firsthand experience when I traveled to Honduras to provide aid.

During my stay at Honduras through Global Brigades, we provided medical and dental care to over 2,000 patients in one week. Residents traveled many miles to receive appropriate dental care they had been seeking

for years. Many patients we treated suffered from periodontal disease and did not have necessities to regularly brush their teeth. Even though the Honduran dentists treated each patient for only an hour, they built a trusting and humble relationship with everyone. Through the opportunity provided by Global Brigades, I discovered my niche in dentistry.

While shadowing dentists, I began to understand that trust and friendship are vital parts of dentistry. I became a teaching assistant as an undergraduate at DePaul University with the same mindset. I developed bonds with my students and felt responsible for their progress. Similarly, how dentists follow-up on their patients, I tracked students' progress and provided extra review sessions when needed.



In conjunction with being personable, I also identified an association between dentistry and investigation.

During my time as a biochemistry research assistant, I refined my methods of decisive reasoning to determine the best approach to a problem. I learned analytical techniques that found logical explanations to a problem in my experiments. Later, I

witness these techniques are like methods utilized by the periodontist I assisted when a patient came in with discomfort from her implant. The periodontist took time to look through the patient's X-ray in sequence to determine the specific issue. After a few minutes, he found that there were metal shavings present inside the implant, to which he took appropriate actions to relieve her discomfort.

As I aspire to become a dentist, my purpose lies deeply in serving my Nepalese community. It is my mission to be an advocate for oral health care in our community. I am obligated to provide aid and become a dentist that not only educates but aspires others to venture on a journey to assist the Nepalese community.

Ms. Shrasta Tayo Tamrakar is a first year dental student at Chicago College of Dentistry, University of Illinois. She has contributed several articles to Chicago Newa. Her article has also been in Journal of Macromolecular Sciences.

*If you talk to a man in a language he understands, that goes to his head.
If you talk him in his language, that goes to his heart .*

Nelson Mandela



RELICS OF SARIPUTTA AND MAHA MOGALLANA IN NEPAL.



Dr. Bhadra Man Tuladhar
Nepal

Life of Sariputta and Maha Mogallana

Venerables Sariputta and Maha Mogallana were two chief disciples of Gautam Buddha. In most of the places, we find the statues of these two chief disciples standing on the left and right of Buddha's statue. Mogallana always stood on Buddha's left while Sariputta stood on His right.

In the sixth-century BC, there were two neighboring villages, Upatissa and Kolita lying not far from the city Rajagaha in Bihar, India. Two boy babies were born on the same day in these two neighboring villages, one to lady Sari living in Upatissa and the other to lady Mogalli living in Kolita. The two boys were named as Upatissa and Kolita according to their birth name of palaces.

When the boys grew up they were educated and acquired mastery of all the sciences. Each of them had a following of five hundred brahman youths.

Together they renounced the world and became wandering ascetics, seekers of spiritual truth. At that time, there lived at Rajagaha an ascetic of the sect of the Wanderers (paribbajaka), called Sañjaya, who had a great following of pupils. Deciding to get ordination

After the morning session at Ananda Kuti Vihar, the relics were taken to Siggha Vihar. From Siggha Vihar the procession of the relics was taken around the streets of Kathmandu on the back of a decorated elephant. Huge crowd greeted the relics all along the roads the relics passed by. For two weeks, the relics were on display mainly in Ananda Kuti Vihar and also taken to Patan, Bhaktapur and Banepa.

under him, Upatissa and Kolita went there, each with his own following of five hundred Brahman youths and all of them received ordination from Sañjaya. And from the time of their ordination under him, Sañjaya's reputation and support increased abundantly. Within a short time the two friends had learned Sañjaya's entire doctrine.

After years of unsatisfactory spiritual progress in the company of Moggallana and under the tutelage of various teachers, Sariputta, by chance, encountered the monk Assaji, who was one of the Buddha's first five disciples, *Pancavaggiya*.

Sariputta became the foremost disciple of the Buddha. His ability to expound the Dhamma in many diverse ways, both in scope and aspects, in a lucid manner taking into consideration the temperaments of the listeners, enable him to be ranked second to the Buddha in his respect and earn for himself the title of 'General of the Dhamma'.

Moggallana was known for his psychic powers. He used his powers to visualise the wrong actions of previous births to explain the cause of suffering and to help the disciples understand the Buddhist teachings.



Sariputta died on the full-moon day of the month Kattika, while Moggallana died on the new-moon day after two weeks. The two chief disciples of Gautama Buddha died within two weeks of one another, after which they were cremated and their relics kept.

In 1851, the British archaeologist Sir Alexander Cunningham was excavating at the Asokan Buddhist complex in Sanchi, near Bhopal, Madhya Pradesh in India, which dated to the 3rd century BCE. In the famous Third Stupa, he uncovered the bodily relics of Sariputra and Mahammoggallana, at approximately the same time, more relics of the two arahants were found in a stupa at Satadhara, about ten kilometers from Sanchi.

The relics were taken to England and placed in the Victoria and Albert Museum, The Sacred Relics were preserved there until 1939, when the Maha Bodhi Society approached the British government to request their return to India. The request was granted, but the implementation was delayed due to the Second World War. As a result, the actual transfer did not occur until 24 February 1947, to ensure safe passage.

Before returning to India, the relics were taken to Sri Lanka, where they were received with fanfare. For two and a half months in 1947, they were displayed for public viewing at the Colombo Museum, where it was estimated that more than two million people of all faiths paid homage to them. The relics were then taken to Calcutta, where they were displayed for public viewing at the Dharmarajika Vihara, headquarters of the Maha Bodhi Society of India.

This was followed by a tour of Burma. In order that a wide cross section of Burmese society had an opportunity to view the relics, marine tour along the Irrawaddy from Mandalay to Rangoon was commissioned, drawing vast crowds of people from the adjacent villages to hear sermons and the recitation of sutras which accompanied the tour. This was followed by tours of Nepal and Ladakh.

On the 30th November, 1952, the remaining relics were duly enshrined at Sanchi on completion of the new Chetiyaigiri Vihara built to receive them.

Relics of Sariputta and Maha Mogallana in Nepal



At the initiation of Rev. Amritananda and at a request from His Majesty of Nepal to the Indian Government the relics were brought for exposition in Nepal. Government provided the 'Dakota' plane to transport it from Calcutta. A team headed by Rev. Amritanand and managed by Mr. Maniharsha Jyoti with a team of Nepali Upasak and Upasika went to Calcutta to receive the holy Relics. The relics of Sariputta and Maha Mogallana was brought to Nepal on 6 November 1951, Tuesday (20 Kartik 2008 BS). The relics were received at the airport by His Majesty King Tribhuvan Bir Bikram Saha Dev, Prime Minister Matrika Prasad Koirala and a crowd of Upasak and Upasika. Relics were taken directly to the Narayanhiti Royal Palace. Seen in the photo from left to right: Ven. Subodhananda, Ven. Anirudra, Ven. Amritananda, Purna Man Upasak (author's father), King Tribhuvan, and PM Matrika Prasad.

Next day, on 7 November 1951, Wednesday (21 Kartik 2008 BS), His Majesty Tribhuvan with Crown Prince Mahendra brought the relics to Ananda Kuti Vihar for public display. *Mahaparitrnan* was performed by the monks present there. After that the sacred thread was placed on the wrist of HM King Tribhuvan and Prince Mahendra. Seen on the photo from left to right are: HM King Tribhuvan and Prince Mahendra sitting on the chair, The boy in black coat standing close to Price Mahendra is the author (I was 8 years old). Ven.





Amritananda putting the sacred thread on the wrist of HM King Tribhuvan.

After the morning session at Ananda Kuti Vihar, the relics were taken to Sigha Vihar. From Sigha Vihar the procession of the relics was taken around the streets of Kathmandu on the back of a decorated elephant. Huge crowd greeted the relics all along the roads the relics passed by. For two weeks, the relics were on display mainly in Ananda Kuti Vihar and also taken to Patan, Bhaktapur and Banepa. On November 22, 1951 (7 Mangshir 2008) King Tribhuvan himself was present in the airport to hand-over the relics of Sariputta and Maha Mogallana to the representative of Maha Bodhi Society, India. Nepal government have declared both the arrival and departure days of the relics as national holidays,

Birth of Ananda Kuti Vidya Peeth

Sometime after the relics were returned to Calcutta, India, Ven. Amritananda left for abroad journey. Coincidentally, at the same time, Mr. Nhuchhe Bahadur Bajracharya, after spending several years in India, Sri Lanka and Tibet, was returning to Nepal. Mr. Bajracharya started to stay in Ananda Kuti Vihar, as advised by Ven. Amritananda.

On one fine morning of January 1952, as on several occasions, my father, Purna Man Upasak, took me to Ananda Kuti Vihar on his bicycle. He tried to explain to Mr. Nhuchhe Bahadur Bajracharya about the difficulty he faced to educate me and how he failed and now he wanted to leave me with him and requested to give a try from his side. Next morning Purna Kaji Tuladhar, another devotee of Ananda Kuti Vihar, saw me and asked the reason of my staying there in the Vihar. Nhuchhe Bahadur told him that he was going to teach me. Purna Kaji told that he also had a son and wanted to bring him there. And so Punya Ratna (P.R.) came to stay in Vihar. In a few weeks time we were already five.

Mr. Chandra, who was the attendant in the Vihar, had a bicycle. He used to go to our houses in Kathmandu and collect whatsoever was given to him from our family members – rice, dal, oil, ghee, vegetables. He used to cook for the Bhikhus staying at the vihar and also for us. That was a real Gurukul system. By February 1952 Ananda Kuti Vihar had already taken the shape of a primary school with two classes – Grade I and II. I was in Grade I with Punya. Ratna, Heera Bahadur Sthapit and few others. Late Tri Ratna Tamrakar, Soorya Narayan Manandhar and late Dhirja Lal Manandhar were in Grade II. About the same time, Ven. Narada Mahathero from Ceylon visited the school. He proposed that the school be named as Ananda Kuti Vidya Peeth (AKVP). Shree Panchami – 17th Magha of Bikram Sambat 2008 (February 31, 1952) is taken as the Founding Day of the school.

When I reached grade VI (in 1957) our Headmaster, Bhuvan Lal sir (Mr. Bhuvan Lal Pradhan), introduced us to the S.L.C. courses. By that time our seniors had already left the school since it was not yet a high school. In grades VI and VII we studied all the courses prescribed for S.L.C. Examination. Subarna Man Shrestha taught us Mathematics, Science and Geography, Batu Krishna 'Bhusan' taught Nepali and Sanskrit, Bhuvan Lal himself taught English and helped us in all the subjects. We were three in the class: Punya Ratna, Heera Bahadur and I. Sometime after Tihar in 2014, we sat for the sent-up examination. Along with the three of us, Satyabrata Laxmi and Ananta Dutta, daughter and son of Mr. Godatta Man Shrestha (Prof. of Trichandra College) also took the sent-up examination.



We five became the first students to appear the 2014 (1957 AD) S.L.C. examination for Ananda Kuti Vidya Peeth. All five of us passed the examination. Thus a school was formally born.

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कोण्डन्य, भिक्षु कुमारकाश्यप महास्थविर, नेपाल लिपि गुथि, २०६१ ।

के. बी. मोक्तान, धरान, भिक्षु अमृतानन्द महास्थविरको व्यक्तित्व, आनन्द भूमि, वर्ष १८, अंक ६, २०४७ ।

रत्नसुन्दर शाक्य, आचार्य भिक्षु अमृतानन्द महास्थविर, आनन्द भूमि, वर्ष ३२, अंक ५, २०६१ ।

भिक्षु कोण्डन्य, नेपालमा पवित्र अस्थिधातु आगमनः एक लघु अध्ययन, बुद्धजयन्ती स्मारिका, बुद्धजयन्ती समारोह समिति (२५६२), २०७५ ।

Professor Dr. Bhadra Man Tuladhar is an adviser and founder member of Kathmandu University and President of Nepal Mathematical Society. He has also served as one of presidents of Ananada Bidyapeeth, Swoyambhu. He was awarded Mahendra Vidya Bhushan Medal 'A' in 1986 for academic achievement, Supraval Gorkha Dakshin Bahu in 1994 and RONAST Science and Technology Talent Award in 2005 for institutional development of Mathematics curriculum and higher education in Nepal.



नेपाल सम्बत ११३९ या

लसताय् सकल नेपाःमिपिन्त

झुवसा सिंतुना

Happy New Year

Nepal Sambat 1139

Prawan, Subarna,
Palisha and Palash Ranjit
Morton Grove, Illinois



APPLE

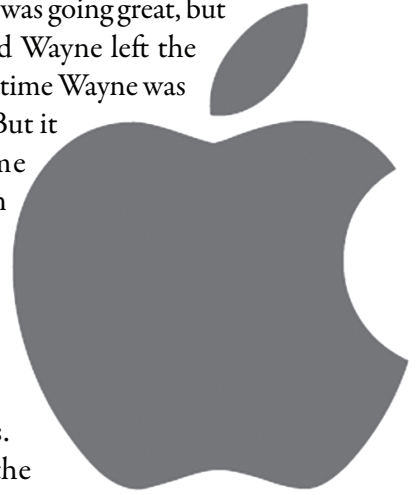


Rohit Raj Joshi
Park Ridge, Illinois

Apple became the first Business in history to have a net worth of a trillion dollars. Steve Jobs did a fantastic job making this company. Still Apple has a great CEO and still looks like they have a bright future. Apple and Steve Jobs will go down as the most successful business in history.

The technology company Apple recently made history, being the first company in the history of the world to be a trillion dollar business. The founders of the business are Steve Wozniak, Ronald Wayne, and most famous out of all Steve Jobs. They decided to make the company on April 1976. On 1977 they officially named their company Apple Computer Inc. Around that time they invented their first computer called the Apple 1. They would sell it for a market price of \$666.66 dollars. Later on they would make the apple 2. At the start they would work in a garage, since they couldn't afford a building at the time. The famous garage was Steve Jobs house as a kid in Los Altos, California. The company in the beginning would sell computers to friends or relatives, but after success in revenue they started doing things seriously. They rented a building

for an affordable price and hired computer designers for help. Everything was going great, but suddenly Ronald Wayne left the company (at the time Wayne was the co-owner). But it actually became a blessing in disguise. Money kept rolling in. Quickly Apple became a multi-million dollar business. By the end of the decade Apple had an



established staff and had a 188 million net worth. In the 1980s Steve Jobs put out the Apple 3. This computer was an instant success. What was different from this computer was that they added a new feature called "desktop mode". Instantly Apple became serious competitors to Microsoft. Still to this day they are still business competitors. Apple became one of the fastest growing businesses in history. Apple invented the Macintosh on 1985. It was a battery powered personal computer that had a small black screen. So far their first 10 years was a success. Then in the 90s Apple declined. They started adding products and spending millions of dollars on new inventions but the products didn't sell well. The Macintosh became outdated as Microsoft made more and more advanced technology with their own personal computers. The Macintosh was not advanced enough and could not multitask well which is bad considering people want things done as fast they can. The company wasn't making much profit. But in 1997 Steve Jobs announced that Apple would team up with Microsoft to upgrade their Macintosh. With the new additions they called the computer the Microsoft Office. This product would bring in an extra 200 million dollars that they needed to stay in business. After Microsoft and Apple both became happy with the outcome of the collaboration they decided to part ways. Even though Apple helped their competitor they also made a lot of profit for themselves. Apple in the late 90s started their "i brand". They made the





first iMac in 1997. It was like a Macintosh but more advanced and easier to use. This was the most successful product they have had in the 20th century. They sold 800 thousand iMacs in 5 months. It became the most popular electronically item in the late 90s. The iMac had a unique design and had several different features that wowed people. After the iMac Apple became a multibillion dollar business. In the 21st century is where they took over the technology business when they released the iPhone. It was a new type of phone never seen before and was easy to use. On the first day they sold over 300 thousand phones in 1 day. Steve influenced a music system called iTunes. It is where artists can sell their music on the app to fans. The app makes money to the artists and a small percentage of the money goes to Apple. This was a genius idea because according to a study 75 percent of Americans listen to music. Your phone is the perfect place to listen to music

because it is small and you can listen to it on the go. Buyers loved this feature. Steve jobs decided to keep making iPhones since it was going very well finically. In 2010 Apple released the iPad. Like the iPhone it did extremely well and was very popular. The iPad had a bigger screen and had new features. Unfortunately, a year later Steve jobs passed away on October 5 2011. He was very young at 56 years old. Tim Cook took the spot of the CEO and followed the footsteps of Steve Jobs. He continued the iMac, iPhone, and iPad business and eventually helped Apple reach the trillion dollar net worth value on August, 2nd, 2018. Almost 7 years since Steve Jobs died. Apple became the first Business in history to have a net worth of a trillion dollars. Steve Jobs did a fantastic job making this company. Still Apple has a great CEO and still looks like they have a bright future. Apple and Steve Jobs will go down as the most successful business in history.

Mr. Rohit Raj Joshi is a 7th grader student at Nerge Elementary School, Roselle, Illinois



Review of Chicago Newa – A Journal of Newa American Dabu, Vol. VII, Nepal Samvat 1138 / 2017 AD



Prof. Tej R. Kansakar Ph.D.

Nepal

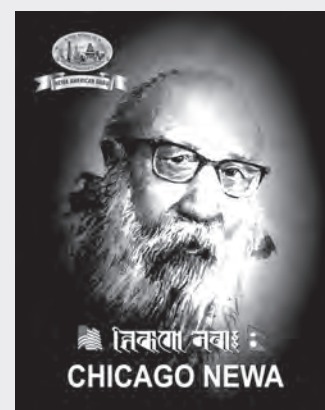
Introductory Remarks

This volume of the Journal published by Newa American Dabu (NAD) in Chicago, USA is an impressive publication consisting of congratulatory messages from Nepalese and American officials, an Editorial Note and Tables of Content in Nepal Bhasa and English. Apart from the members of the NAD, and Executive Committee members with various administrative functions, the focus here is rightly on the Editorial team headed by Keshar Man Tamrakar to coordinate all the pragmatic details of publishing a Journal of International Standard.

The Organization of Content

This issue of the Journal "Chicago Newa" has been published on the auspicious and joyous occasion of the Newar New Year 1138 Nepal Samvat. The collection of papers included in the volume consists of two main sections of contributions in Nepal Bhasa and English, and a third section of Activities consisting of feature articles in Nepal Bhasa, together with a collection of over 15 pages of color photographs of NAD activities to celebrate the Newar New Year. These

activities, organized by NAD, clearly reflect the cultural traditions of the various Newar communities and it is encouraging to learn that the Newars settled in America have not abandoned their social, religious and cultural roots. This Section of the Journal also includes felicitation programs to honor the late poet laureate of Nepal Bhasa Shree Chittadhar 'Hridaya' whose portrait painting appears on the cover page of the Journal. A highly laudable feature of this Section is the promotion of mother tongue education through scholarship grants to Jagat Sunder Bwone Kuthi, a pioneer Nepal Bhasa medium school in Kathmandu. The majority of papers in Nepal Bhasa include a variety of topics on Buddhist religion, cultural traditions, narrative literature including a short story and poetry, a biographical sketch, folklore, a dramatic prologue on mythology, Newar culinary (Newar art of cooking), Newar movie



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productions, a report on the major earthquake of 2015 AD, and the challenges of reconstruction of historical structures, public buildings, broken lives and aspirations for a better future.

The English section of the Journal begins with the problem of adjusting to the American way of life, health issues in a foreign country, adjustment to the American system of education, recollections of religious and cultural practices in Nepal, and translations of Newar poetry and short stories into English. This section also reports on the Felicitation program of the former President and the present Chief Editor Keshar Man Tamrakar; the Chittadhar Award presented to Chicago Newa by Subarna Shakya, the Chairman of Nepal Bhasha Parishad; and an award of appreciation and gratitude to the Executive Committee members of Newa American

Dabu for their humanitarian works to provide relief and medical support to the earthquake victims in 2015 AD. This award was presented by Nepal Mandal Rāhat Abhiyān (Nepal Committee for Relief Operations) in 1136 Nepal Samvat (2073 Vikram Samvat).

In conclusion, the well-wishers of the Newar society in Nepal would like to express our sincere appreciation to the Executive Committee of Newa American Dabu: for their decision to run classes in Nepal Bhasa so that the children as well as adults living in America do not suffer from impairment or a loss of their native language. We all should keep in mind that preservation of our language in fact is a key factor in human resource development that can contribute to the social, cultural and economic welfare in Nepal and elsewhere.

Professor Tej R. Kansakar, Ph.D., taught at Department of English and Central Department of Linguistics, Tribhuvan University. He has translated many works of leading writers of Nepal Bhasa into English including Newar phrase book. He is an academician of Nepal Bhasa Academy.



नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिठत भित्तुना !

द्वाब्दा सिन्ना

Happy New Year
Nepal Sambat 1139

Madan Mohan Shrestha and Family
Aurora, Illinois



NEPAL



Biswo Maharjan
Naperville, Illinois

Due to the natural resources, tourists love to visit this country. They can see endangered birds and animals as well as the ancient temples and beautiful architecture.

The country of Nepal is surrounded by two countries. China lies in the east and west side, to the north and south is India. The territory goes to about 500 miles from the east and west and 90- 150 miles to the north and south. Nepal lies in the northern hemisphere and has three geographical zones, Himalayan, Mountainous and Terai. Nepal also has a monsoon climate which is very cold and dry in the winter and in the summer, it is very hot, stormy, and rainy. Nepal is rich in natural beauty with green valleys, waterfalls and resources such as the long and wide rivers Koshi, Gandaki, and Karnali. In addition to rivers, the large lakes are Rupa, Begnas, and Rara.

Nepal is lavished in the many religious and historical heritages - Lumbini, Gorkha, Janakpur, Kathmandu are the famous examples.

Nepal is a country of high variety and rich geography, culture, and religions. The mountains region north of Nepal is one of the eight highest mountains in the world, including Sagarmatha, also known as Mount Everest. Also to mention, the fertile and humid south is heavily urbanized and contains over 240 peaks more than 20,000 ft. (6,096 m) above the sea.



Nepal has held many impressive world records with its natural untouched beauty. Though the country is undeveloped, it still holds many records because there are no massive buildings covering the natural beauty.

People of many casts and religions reside in this beautiful country and over a hundred languages are spoken. As with other countries throughout the world, food is always significant. In Nepal, food brings people together for many gatherings and signifies the importance of preserving tradition and culture of Nepal. The popular foods are dal bhat, dhido, gundruk etc.

In addition to the delicious food, popular festivals are celebrated throughout the year such as Dashain, Tihar, Losar, etc.

Most people are farmers. They grow rice, corn, wheat, millet, barley, potato etc. some people in the cities are businessmen and some have industries. The people of Nepal are hard working and polite.

Due to the natural resources, tourists love to visit this country. They can see endangered birds and animals as well as the ancient temples and beautiful architecture. The untouched beauty is why many animals stay in Nepal like the Bengal tiger, which is endangered to be extinct. Tourists can walk the street of various cities, try the food, attend various festivals, and witness the mountain scenery and much more.

Nepal has estimated in 2017 that the population is 28,848,000. Nepal's biggest earthquake was in April 2015, with a magnitude of 7.8. This massive earthquake hit near the capital city, Kathmandu, the central of Nepal. However the people of Nepal were very strong during this devastating time and the world came together to help the country. Since 2015, Nepal has slowly rebuilt and is developing stronger than ever today.

Miss Biswo Maharjan is a Seventh grader student at Washington J. High School, Naperville, Illinois.





शिकागो नेवाः



Rasa
Nepal

Mother

Mother is sick
That's why, the whole are sick.

Mother is sick
Therefore,
God hasn't got worship
Pigeons haven't got feed
Dogs haven't got leftovers
Goats haven't got grassleaves
Who others haven't got what, haven't got what
There's no reckoning
That's why, all are despair -despair .

Mother is sick
Therefore,
Sons haven't got love and daughters -in-law indulgence
daughters haven't got support and sons -in-law reliance
Grandsons -granddaughters haven't got lap
Who others haven't got what , haven't got what
There's no accounting
That's why, all are sad-sad.

Mother is sick
That's why, the whole are sick.

*Mr. Rasa is a renowned writer from
Kathmandu, Nepal*

नेपाल सम्बत १९३९ या

लसताय् सकल नेपाःतिपिन्त

झुवँया सिंतुना

Happy New Year
Nepal Sambat 1139



Season, Heather,
Sam & Kate Shrestha
Baltimore, Maryland

नेपाल सम्बत १९३९ या

लसताय् सकल नेपाःतिपिन्त

झुवँया सिंतुना

Happy New Year
Nepal Sambat 1139



Rabin, Anita, Neeva
&
Juni Pradhan
Mt. Prospect, Illinois



Newa American Dabu activities in pictures



Nepal Sambat 1138 and Mha Puja Celebration



शिकागो नेवा:

Newa American Dabu activities in pictures



Nepal Sambat 1138 and Mha Puja Celebration



Newa American Dabu activities in pictures



Nepal Sambat 1138 and Mha Puja Celebration





Newa American Dabu activities in pictures



Nepal Sambat 1138 and Mha Puja Celebration



Newa American Dabu activities in pictures



Yomari Punhi 1138 Celebration in Naperville



Newa American Dabu activities in pictures



Interactive program with Professor Prem Hira Tuladhar



Newa American Dabu activities in pictures



World Newa Day 2018





Newa American Dabu activities in pictures



World Newa Day 2018



Newa American Dabu activities in pictures



Annual Picnic 2018





Newa American Dabu activities in pictures



Annual Picnic 2018



Newa American Dabu activities in pictures



Annual Picnic 2018



Newa American Dabu activities in pictures

नेवा: अमेरिकन दबुया न्हापांगु मंका: इहि संस्कार शिकागोय
**NEWA AMERICAN DABU ORGANIZES
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Time: 8:00 am



Ihi Celebration 2018



Newa American Dabu activities in pictures



Ihi Celebration 2018





Newa American Dabu activities in pictures



Thi Celebration 2018 & Check Handover to Mr. Ashok Shrestha



Newa American Dabu activities in pictures



Appreciation certificate to Padma Ratna Tuladhar on his jya janko in Kathmandu





Newa American Dabu activities in pictures



Sagun Sinchuri
Grade 2



Namrata Shrestha
Grade 5



Rezi Shrestha
Grade 5



Raj Della
Grade 2



Rebika Shrestha
Grade 5



Newa American Dabu sponsored students of Jagat Sundar Bonekuthi, Kathmandu

Photos courtesy

Rajendra Manandhar, Radha Krishna Shrestha, Keshar Man Tamrakar, Junoo Tuladhar, Narendra Maharjan, Uday Maharjan, Surya Shrestha, Amir Maharjan, Sunita Manandhar, Sushil Joshi





नेपाल सम्बत ११३९ या
लसताय् सकल नेपाःमिपिन्त
झुवँसा सिंतुना

Happy New Year
Nepal Sambat 1139



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Newa American Dabu/128



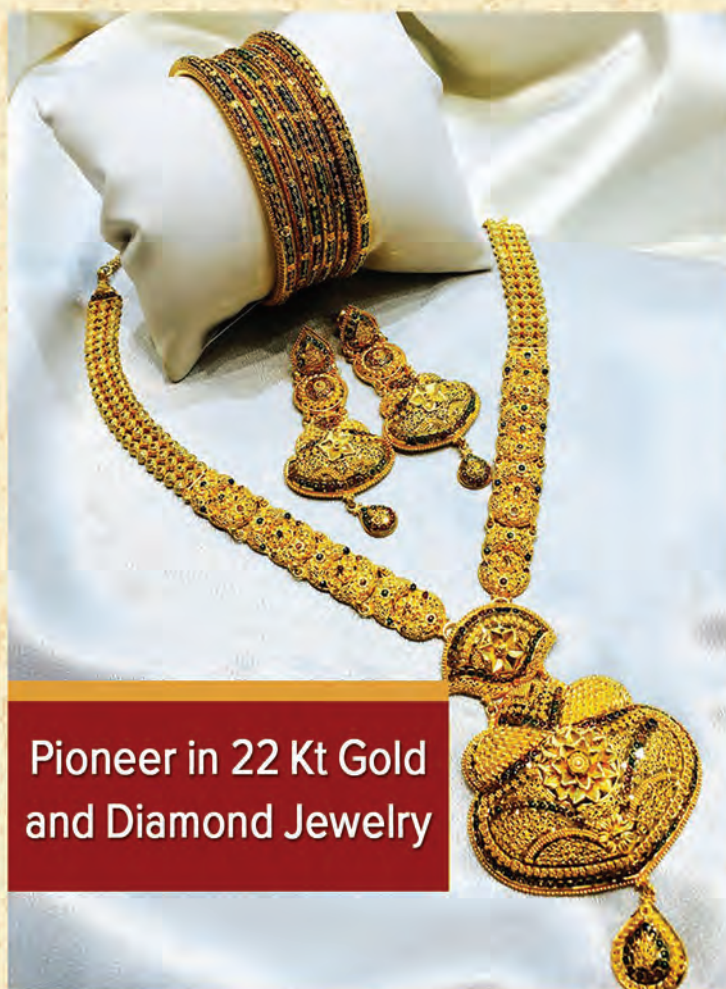


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Newa American Dabu/130





Happy New Year *Nepal Sambat 1139*



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नूयन्या सिंतुना

नेपाल सम्बत ११३९ या लसताय् सकल नेपाःमिपिन्त न्हूदया भिन्तुना !



The Executive members & their families of Newa American Dabu hereby cordially extend warmest greetings on the auspicious Nepal Era 1139.

Happy New Year Nepal Sambat 1139